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Every scripture is inspired of God, and is useful for teaching, for convincing, for correction of error, and for instruction in right doing: so that the man of God may himself be complete, and may be perfectly equipped for every good work.—*2 Timothy 3. 16, 17* (Weymouth).

RELIGIOUS THOUGHT AND ACTIVITY.

March 4 has been designated as **a day of worldwide prayer for missions.**

The International Bible-reading Association reports that it has issued more membership cards for 1927 than were issued to the same date in 1926, and that the statistics show a decided upward curve.

The committee on Evangelism and Life Service of the Federal Council has issued a pamphlet called **"The Fellowship of Prayer"** for the Lenten season, March 2 to April 17. The plan provides for Bible reading, meditation and prayer for each day. Any pastor who sends his name and address to the committee at 105 East 22nd Street, New York City, can secure a copy free.

Dr. William Ashmore, veteran Baptist missionary in South China and a distinguished scholar, has completed his life task of **translating the Bible into modern Chinese.**

According to a statement made by President Faunce of Brown University Dr. Ashmore made the final revision of the last chapter of Malachi on September 25, 1926, at Swatow, China, where he has been a missionary since he went to the Far East in 1879. On that day he also reached his 75th birthday.

Dr. Ashmore is a graduate of Brown, and studied under linguistic authorities in America and Germany before going to China, where his father was also a missionary for many years.

Because a representative of the American Bible Society left a copy of **a Bible in a village store** in eastern Ohio years ago, at least one small boy working in the store was led to Christ and the Christian ministry. Dr. John E. DeLong, now pastor of a Methodist Episcopal church in Illinois, was reared in a home where the Bible was neither read nor taught. When this copy was left in the store it aroused his curiosity and caused him to wonder if he might become a minister.

Dr. DeLong recites the Bible lessons from memory every Sunday at his regular church services.

Rev. Frank G. Porter says of "Francis Asbury, the Outbound Preacher," in the "Methodist Review":

"The crown of this student life, that made the mighty evangelist, was the study of the English Bible. Early in his ministry the minimum Scripture reading was six chapters a day. He took the book in course thus: 'This morning I ended the reading of the Bible through in about four months: I owe it to early rising.' He read the whole Bible in course nearly one hundred times."

Recent events have focused discussion on the subject of **evangelical missions in Roman Catholic countries.** Some one recently asked the question, "Is the Protestant church justified in establishing missions in wholly Roman Catholic countries?" We are glad the question is being asked, because comparatively few American Protestants are informed on conditions in Roman Catholic

countries as they are on conditions in non-Christian lands.

During a recent Protestant convention at Bogota, Colombia, placards calling on Roman Catholics to defend the holy faith were posted in prominent places on the main streets, and the "Catholic Daily" issued a special edition to combat the influence of the convention. Because Roman Catholic delegates to the Eucharistic Congress had been well treated in Chicago was no reason for according like treatment to Protestant delegates to the Bogota convention. According to the reasoning of the "Catholic Daily," "Catholicism is unchangeable truth, and deserves the best treatment and merits all the attention of America. Protestantism is crass error, and should be exterminated and treated in a hostile manner."—Exchange.

An opportunity for the churches to render a community service through music is provided by the approaching **National Music Week, May 1 to 7.** At the same time this plan for enabling the churches to give more thought to music presents them with a means of attracting new attendants to their services through the enriching influence of music.

The social service phase of Music Week is illustrated by the instituting in many towns of a joint musical service enlisting the musical forces of several of the churches. Even where that is not feasible, several of the churches are expanding their music for that week to cover not only the regular services, but special occasions to which the public is invited. Practical suggestions for developing this social service side of the church work through music are found in a pamphlet, "Everybody Neighbors through Song," to be obtained without charge from the National Music Week Committee, 45 West 45th Street, New York City.

That committee suggests Music Week programs tracing the history of church music. It has also prepared a "Special Sunday Service" for the inauguration of the Music Week next May. Clergymen who wish to make special mention of music during Music Week may obtain from the National Music Week Committee a sermon on music by Henry Ward Beecher, and a pamphlet on "Music in Worship" by Dr. William P. Merrill. General suggestions covering the entire contact of Music Week with church life are found in the Committee's "Music Week and the Churches."

Hid in the Heart.

AN EXPERIENCE IN MEMORIZING SCRIPTURE.

I do not believe that any of us are too old to learn some Scripture, and perhaps other selections. I give my happy experience along this line, praying that some other older heads may earn a thousand dollars as I have done.

Six years ago I took a vacation, and had some time of my own. I was then nearer sixty than fifty years of age. I found in my pocket some bits of choice verse that I prized. I dared not think of committing them, as I had led a busy life and had not tried to commit to memory since I attended school. To my surprise I found one morning that I had committed two short verses before breakfast. This encouraged me. I had some of Guest's poems on "Home" and "The Baby." In a few days I had learned these.

I set out to store my mind with other treasures. But I said to myself, "Now don't go too fast at learning secular pieces: take some Bible chapters also!" I resolved to learn one chapter in the Bible for every other piece with six verses or more. I have learned all with much profit, but the Bible verses have proved the best. Only last week I was laid up for five days, and I cared for little reading, but repeated certain Bible chapters over and over, and each of them brought to me some new meaning not before noticed.

Often as I sit at the hospital with a sick friend I repeat a choice piece of Scripture, and it has a much better effect than if read.

Last summer I visited a Presbyterian family on a farm in an adjoining state. The Christian mother at bed time said as we all sat on the porch, "I do hate to light the lamp, the bugs are so bad, but we must have some Scripture at prayers." Here my memorizing served the occasion. If a thousand dollars were offered to me to forget or not to use my memory verses, I would not think of accepting the thousand dollars.

Perhaps my selection of Scripture for memorizing would be of interest. The passages include: the Ten Commandments, the

Beatitudes, Psalms 1, 23, 34, 91, 103, 146, Isaiah 53, 55, 1 Corinthians 13, 2 Timothy 2. 1-16. I have also chosen many scattered verses.—"Presbyterian Magazine."

Proving an Alibi.

A sensational crime had been committed. The police dragnet brought in scores of vagrants and suspicious characters. Among the throng was a young chap, who instantly attracted the officers' attention. His general appearance, his size, even the dark blue suit he wore, answered the description given by one who had gotten a glimpse of the fleeing criminal.

The young man was closely questioned. He could produce witnesses to verify most of his statements, but when it came to accounting for his whereabouts during the time the crime was committed, he claimed to have been alone in his cold and cheerless room. The fact that he had just arrived in the city a few days previous, had no employment and was without funds, increased the suspicion of the officers. Unable to get enough evidence to charge him with the crime, he was brought before the police judge and charged with vagrancy, with the expectation of holding him in jail until they could complete their case against him.

The judge began to question the young man, but could not get him to change his original story. Finally the judge asked what he was doing in his room during the hour in question.

The young man replied: "I was reading my Bible."

A ripple of derisive laughter went through the crowded courtroom. The judge said that he himself had been "floored" by that answer, but deciding to follow it up he demanded to know exactly what part of the Bible the boy had read.

The young man replied that he had read an Epistle of Paul to the Corinthians. At the judge's request the young man stated the subject matter of his reading, "but," said the judge as he related the incident, "'Your Honor' knew so little about the Bible that I was uncertain whether the young man was really telling the truth or not. I asked if anyone present knew whether these things were in the Bible, but no one could answer. I then called for a Bible, but, alas, there was not a copy to be found, so an officer was sent out to buy one. When it came I confidently opened it at Genesis, and after leafing through to Psalms or Proverbs without finding Corinthians, I asked the young man to find the place. He instantly turned to the right chapter, and handed the Bible back to me. After scanning several pages I knew the young man had told the truth."

So impressed was the judge, that he personally followed the case. Within a few days the young man had fully established his innocence, the judge had found him employment, and at last reports he was advancing from one position of trust to another.

In that court today one will find a Bible, and as the judge told me, with a twinkle in his eye, "If ever another man wishes to establish an alibi based on having read a certain book of the Bible, I'll not look for Corinthians in the Old Testament; for I have nearly finished reading the Book from cover to cover."—American Bible Society report.

> That thy church may serve thee in joyfulness of spirit, that it may encourage the noble and inspire the brave, that it may keep a heart of compassion for all mankind and defend the cause of the poor and the oppressed,
>
> We beseech thee to hear us, good Lord!

The Advances of Methodism.

A striking presentation of the advance of the Methodist church in America has been given by the "Epworth Herald," to whom we are indebted for the drawing herewith. It graphically sets forth the areas won by the several notable pioneers of that denomination.

Francis Asbury landed in America in 1770, and became the 317th Methodist enrolled in the United States, says the "Epworth Herald." In 45 years Asbury traveled on horseback over two hundred thousand miles, several times riding all the way from Massachusetts to Georgia and from the coast to Tennessee. He preached 16,000 sermons and ordained 4000 ministers. He was always at it. Wherever he went he organized classes

and societies. There are now in the territory he covered 5321 Methodist churches and 1,385,218 members.

Peter Cartwright was ordained deacon by Francis Asbury in 1816. Thus the old gray-haired pioneer of the Atlantic Coast crossed the mountains, handed his torch of the flaming evangel to the resourceful pioneer of the Mississippi Valley, and another lap in the race for God in America was begun. There were 49 traveling preachers in the Western Conference then, and these itinerants were sent anywhere from Natchez, Tenn., to Red Bank, Minn. There are now over five thousand churches and over 1,400,000 members in that same territory, and 29 colleges and universities built by the descendants of those pioneer Methodists.

Today there are nearly nine million Methodist communicants in the United States.

OTHER LANDS.

A Waldensian Y. M. C. A. Convention was being held in Prarostino, one of the smaller parishes in the Valleys. When accommodations for the large number of men could not be found, the Roman Catholic parish priest gladly offered to entertain eight delegates in his manse, saying that he wished great success to such a gathering of "our dear Christian youth." The offer was accepted.

The first Polish Protestant Congress, called for the purpose of establishing a working union of all the Protestant churches in Poland, recently decided that a council should be formed consisting of sixteen members of the various churches. The formal approval of the several synods has still to be obtained, but no difficulty is anticipated from these quarters.

Poland has hitherto not been tolerant toward the practice of Protestant religion, and the formation of the evangelical church union is therefore an extremely interesting event.

The revival of Hebrew as a living language in Palestine is regarded by Dr. George Halpern, financial expert of the World Zionist organization, as one of the most impressive accomplishments of the new Jewish life in Palestine, according to the "New Palestine." Hebrew is the common tongue of the Jewish people, and serves as an agent for the welding together of all elements into one national group. It is the official language of instruction in the schools. The children sing and play in Hebrew. The first words the babies in the cradles learn to prattle are Hebrew. Hebrew signs in streets and over shops, He-

Where pioneers laid the foundations of American Methodism.

brew journals and newspapers are all eloquent signs of the revival of Hebrew culture.

This development, declared Dr. Halpern, was regarded as an impossibility and visionary only twenty years ago. Today it is taken as a matter of course, all due to the obstinacy and faith of the early pioneers.

An innovation of a most interesting and hopeful character has taken place in connection with **Scottish prison life.**

A fortnight's special religious services were recently held in Barlinnie Prison, for which every facility was granted. All the churches participated, and the Salvation Army had also its turn. Attendance was optional, but at every service there were about four hundred prisoners. No officials were present.

"The absence of every semblance of official surveillance," we are told, "had at once a striking effect. The order and decorum were unexceptional, but there seemed no sense of restraint. This, indeed, was one of the characteristics of the services. Nothing was more notable than the eager-hearted manner in which the prisoners appeared to enter into the spirit of each night's proceedings."

All the preachers paid the men the compliment of appearing in full ecclesiastical garb.—"The Record."

The secluded lives of the **girls of the Near East** had resulted in undesirable health conditions. Five years ago the Y. W. C. A. opened Health Education classes in its centers in Stamboul and Para, Constantinople. The demand was greater than one instructor could meet, so a school was opened for training girls as leaders in recreation work. This was five years ago. Today, the 17 girls graduated from this course are reaching 100 girls in an embroidery shop, 33 students in a hospital nurses' training camp, and 1526 students in nine local schools. The total number reached outside the service centers is 2559.

As the young girls of these groups are enjoying an emancipation in dress, social reform, the opening of new professions, the making of polygamy illegal and the recognized influence of women, it follows that they must be physically prepared to meet the new conditions, or they will not be equal to their greater occasions. And this would be a tragedy.

At Kaiserswerth, on the Rhine, near Dusseldorf, the "benevolent Pastor Fliedner" in 1836 founded a training school for Lutheran deaconesses. It has become to a degree the model for charitable organization work in many lands.

In connection with a recent meeting of the Kaiserswerth General Conference of German and Foreign Deaconess Motherhouses, held at Kaiserswerth in accordance with an old established tradition, new and complete statistics of Lutheran deaconess work were published in the official organ, "The Deaconess." The number of Lutheran deaconesses at work in 66 motherhouses in Germany amounts to 22,571, with more than 4000 assistants. Their number has increased rapidly in recent years. Within three years the motherhouses have added 1500 new deaconesses. The 8000 locations where the deaconesses conducted Inner Mission work in 1923 have increased to about 8500 at the present day.

The Kaiserswerth Conference is composed of 106 Lutheran deaconess motherhouses throughout the entire world, employing an army of 28,889 deaconesses in 10,250 localities or fields.

Progress toward Peace in Palestine.

Rev. S. B. Rohold.

In 1919 Syria was trying to send all kinds of veiled enemies into Palestine to disturb its peace, and British papers were full of statements that we were keeping an army in Palestine to prevent the Arabs from killing the Jews. There was no need for that. The Jew can protect himself, though let me tell you the men who came to Palestine have endured the greatest possible suffering: they have tasted the bitterest dregs of sorrow, and life to them is not to be compared with that of ordinary men. But they have not been afraid. I remember a time when there was fear spreading in Haifa, but the Jews were not afraid: the Christians were. What have we now? Instead of 50,000 soldiers, there is no British army in Palestine at all, not even a British gendarmerie. All that the British administration involves in that direction is 400 British civil and military people.

But with all this transformation there is another more wonderful thing. Israel is going to be God's messenger. The printing of the life of Christ in Hebrew is the most wonderful thing that has happened. We missionaries suffered all through the centuries because we had no point of contact with the Jew. The Jews through all the centuries of their history endeavored to ignore Jesus. They thought that by ignoring him and eliminating him from their literature they could eliminate him from the life of Israel. Through the whole range of Jewish literature you will seldom find the name of Jesus: even when you find his name it is often distorted, it is not Yeheshua, it is Yeshu. If you put two dots above the Yod and the Way, it means "Let his name and memory be blotted out!" They have tried to eliminate him, and they have made the Jewish people throughout the world believe that Jesus was the author of all their misfortunes. But getting a life of Christ in Hebrew has changed all that. We do not hear any more of the hatred. There is no need any more to beg a Jew to take a New Testament. He buys it. We have been selling at the rate of twenty pounds, a hundred dollars, every month. In my earlier days if I sold ten shillings' worth in six months it was a great thing.

Look at the change in their whole attitude! A Jew is not now afraid to tell of his conversion. He is not afraid to show what salvation has done for him. When I think of the wonderful change, and remember that I personally once had the bitterest hate towards the very name of Christian and that now there is absolutely nothing of the kind, and that I love every one of you, I can say with the fulness of my heart, it is changed because God has changed it. It is a remarkable thing. Conversion is the greatest miracle on earth!

As for the Zionist Halutzim, I call them the "returning remnant," and I do not care if anybody contradicts me, for I know that they are at least part and parcel of the election. They may be the remnant spoken of in Revelation that will be spared in the terrible day. You remember that wonderful passage that speaks of One who comes from Edom, with dyed garments from Bozrah. Our Lord had never been at Edom. It is his people who will find shelter there, in the rock-hewn cities of Edom, and the Lord will come and fight for them on that great day.—"Jewish Mission Herald."

RICHARD C. MORSE: A TRIBUTE.

Richard C. Morse, for more than fifty years associated with the Young Men's Christian Association of this country, passed away on Christmas Day, aged 85. A graduate of Yale in 1862, Mr. Morse also completed theological courses at Princeton and Union theological seminaries, with the purpose of entering into the regular Christian ministry. He never entered the active ministry, however, having been prevailed upon by his father to become religious editor of the "Observer," which was founded by the elder Morse. It was through a report of a Y. M. C. A. meeting, written by him for that paper, that he was sought out and induced to enter Association work (1869), which was then in the early formative period, with only three or four struggling branches. His life, therefore, might be termed that of a pioneer in the service for young men which this organization has rendered.

The special emphasis in those early days was upon the spiritual side of the work,

and while ever mindful of this aspect Mr. Morse's secretaryship of the International Committee saw the work expand in many lines, both at home and abroad. The genuine affection in which he was held by his fellow workers, and the high esteem of the general public, testify to the sterling qualities of his character.

His success was not due so much to a gift as a public speaker, but to his tact and judgment, his presence always proving an irenical influence among those who might differ, whether in local organizations or in large conventions. With his wisdom was combined a genial personality with a true sense of humor. The names of Richard C. Morse, Robert McBurney, William E. Dodge and Morris K. Jessup will ever be associated in the minds of those who knew them for their common interest in young men and their devotion to the cause which sought to minister to their welfare, spiritual, intellectual and physical.

Dr. Morse during his Y work visited every country in the world, crossing the Atlantic more than fifty times. Among the several books written by Dr. Morse are "My Life With Young Men," "A History of the North American Young Men's Christian Associations," and "Robert R. McBurney, A Memorial."

Appreciation by Wm. D. Murray.

For nearly forty years I have been privileged to enjoy the friendship of Richard C. Morse. I met him first at a Student Conference at Northfield, and at each conference for the succeeding fifteen years we had a delightful ten-days together.

Soon after the inauguration of the foreign work of the International Committee I was associated with Mr. McBurney as a member of the Foreign Committee. It was our custom to hold the committee meetings,—Mr. McBurney, Mr. Morse and myself,—at the home of "Uncle Richard" in Eighteenth Street. We had dinner together, and then went upstairs to his library, where the small beginnings of the great foreign work were discussed.

When the time came for our Plainfield (N. J.) Association to seek a building for its men and boys, it was Mr. Morse who met with us and guided us in our program. Always after that he took a personal interest in our affairs, as he did in so many other Associations scattered over the country.

One of the elements in Mr. Morse's success was his ability to be really personally interested in others. Many a time I have gone to him with problems, both personal and in connection with the Association, and always found him sympathetic and helpful. Many of these conferences took place between sessions of the meetings of the International Committee and its staff, which we usually hold at the seashore for several days. He never felt that anyone was imposing upon him by asking for his personal attention. He was one of the most approachable men I have ever known.

The last time I had anything to do with him was when, as one of his pallbearers, I saw him carried from the church where a multitude of Association men had gathered to pay their last respects to one who was a friend to every one of them. We shall miss him not only as a wise counsellor, but as a friendly man.

LOUISVILLE SEMINARY IN $2,000,000 SUBURBAN HOME.

Rev. Chas. F. Leek, Th. M.

The Southern Baptist Theological Seminary, located at Louisville, Ky., just sixty miles from the center of the nation's population, which has produced its world-famous faculty and the largest purely theological seminary on the globe in a noisy, bustling and sooty downtown environment and antiquated buildings, is now enjoying the environment of possibly the most unique seminary campus to be found anywhere. It is operating in its first session in its new $2,000,000 suburban home known as "The Beeches."

For fifteen years the school grew in spite of its physical handicaps. During those years the feeling that a move was necessary grew into a desire, and the desire into a determination, with this beautiful, adequate and efficient plant the result.

"The Beeches" lies in the shape of a keystone between the two main automobile arteries out of Louisville eastward. On three sides it is bordered by the beautiful Crescent Hill residential section, while on its fourth side is the famous Cherokee Park.

A grove of massive beech trees covers the gradual incline leading up from Lexington Road to Norton Hall. As you come through the corridor of beeches you are greeted with a Greek inscription over the portico of the administration building, "Cutting Straight the Word of Truth."

Norton Hall extends 378 feet, and includes administrative offices, visitors' lounge, faculty studios, chapel, library, classrooms, and missionary museum. Memorial Library, a section of this building, has a reading room able to accommodate 125 students at a time, and has a capacity for 4000 reference volumes and enclosed compartments for 200 periodicals. There is also a three-story fireproof stock room that will hold 200,000 volumes. Over the library entrance is written in Hebrew, "In the Volume of the Book it is Written," while over the librarian's desk is an English inscription, "Give Heed to Reading."

Unmarried students live in the large Mullins Hall, a building of five sections arranged to form a court. The Seminary accommodates as many of its married students as possible in its two apartment houses, Rice Hall and Judson Hall, where there are 93 efficiency apartments. Mullins Hall has a capacity of 325 students, each occupying a newly furnished single room, with hot and cold water. For this and their meals they pay $188.00 a session, the total charges of the Seminary. Each of the married students' apartments has fully equipped baths and kitchenettes. Light, heat, hot water, janitor's service, gas, etc., are supplied. Besides the bedrooms, Mullins Hall includes manager's apartments, student offices, social rooms, dining room, kitchen, and guest chambers.

The five buildings at "The Beeches" form a quadrangle, which one authority said would eventually make the famous Virginia quadrangle take second place. Each of these buildings fronts both ways. They face each other and also the outside world.

Over 6000 ministers have gone out from the school to fields on which the sun never sets. Students this year represent thirty-six states and fifteen foreign countries. Other denominations are represented, the school being open to all on equal terms.

On its faculty are such men as Edgar Y. Mullins, president of the Baptist World Alliance and outstanding Christian statesman; John R. Sampey, senior member of the International Sunday School Lesson Committee; A. T. Robertson, leading New Testament Greek scholar of the present day; W. O. Carver, mission expert; Charles S. Gardner, Christian sociologist; Frank M. Powell, church historian; Gaines S. Dobbins, authority on Christian education and church management; and others. Each man is an evangelist, and each an author.

The Seminary has maintained its loyalty to the miraculous and supernatural evangelical religion as contained in the Scriptures, while at the same time it has conducted its courses on a genuine scholarly basis. Genuine Christian scholarship is a reality here.

CURRENT THOUGHT.

For the sons and daughters of clean American homes there has been **but one real peril** in the years past. They could be trusted to keep clean and live purely and honor their upbringing if only somewhere amid the temptations of their youth they were not beguiled with strong drink to bid farewell to their sober senses. That happening, no one could guess what else would happen in the tragedies that destroy virtue. —Nolan R. Best.

When I rose three years ago from the task of translating the New Testament, after a close and continuous living with it such as perhaps falls to the lot of few men, it was with **two deep impressions:** one its emotional intensity, the other its moral elevation. The New Testament is a great voice uplifted in our generation for the things of the spirit and the life of goodness and love. Does it not need that voice? Was it ever needed more?—Prof. Edgar Johnson Goodspeed.

Great attention has been called to what is down in the "cellar" of the sub-conscious mind. According to some, it is a dirty, foul-smelling place. If we are to accept Freud's dictum, its main content is repressed sexual desire. In my own judgment, what comes up from beneath depends upon what you send down from above. No one animated by right feeling and worthy purpose need have any fear as to what may

dwell in or well up from the realm of the sub-conscious.—Dr. A. E. Garvie.

We shall get back. The world has to be saved. We shall need again the big gospel of the big texts. Meanwhile the nation is drifting, while the church is exploring quests that ought to be certainties. One thing abides: the old gospel still saves. God has usually to pass by those who are obsessed with problems to those who are aflame with certainty. The gospel brings to men what they cannot find in their wisdom or achieve by their endeavor: forgiveness, justification, new birth, assurance, sanctification, and glory. There can be no social implications of the gospel where there is no gospel. Social reconstruction must come through spiritual regeneration, and **the first business of the church** is to bring sinners back to God.—Rev. Samuel Chadwick.

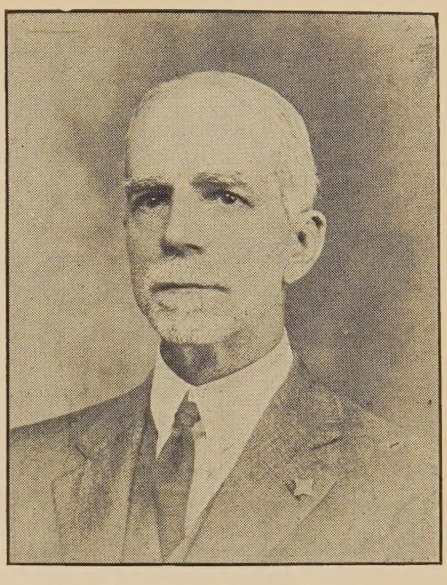
I had **a striking testimony** borne to me by a non-Baptist in England. He quoted from another non-Baptist of great intelligence who had made a careful study of European conditions. The student of European conditions reported to my friend somewhat as follows:

"There are two great spiritual forces facing each other in Europe. One of them is the Roman Catholic influence, which says no salvation without baptism. The other is the Baptist influence, which says no baptism without salvation."

This is a concise and happy summary of the real facts. Of course there are other denominations and other influences in Europe aside from the Baptist and the Roman Catholic, but these influences are the noticeable ones, and undoubtedly they are facing each other and getting ready for a great struggle for supremacy in the spiritual life of European peoples.—President E. Y. Mullins.

"The Leaven Working Secretly."

My idea in writing that sermon was to celebrate the view of Christianity which Dr. Inge recommended the other day with an outburst of approval from the kind of people who, for my own part, I rather suspect as exponents of religion in its more acute and desperate and personal form. In that undelivered discourse of mine I suggest moderateness in our profession of religion, moderateness in the demands which we make of ourselves, and moderateness even in the expectations which we entertain from the side of God. The general conclusion was that Christianity is the slowest thing in the world, and that we would all do well to conceive of it as gentleness, meekness, long-suffering, and the rest,—confusing the fruits with the roots.



President Edgar Y. Mullins of Louisville, Ky.

It was Dr. Denney who spoiled that sermon for me in one of my all-too-rare walks with him through the quiet and darkened westward streets of Glasgow. Someone had told him, or he had read, of the wonderful instruction to the mind it is to look through a powerful microscope at what goes on between the leaven and the meal. It is in fact a mighty battlefield of assault and resistance and penetration, where peace descends only when the meal has absolutely surrendered and the whole barrel of it is leavened. There are explosions to be observed, tiny Vesuvius-like volcanoes in seemingly perpetual activity. Where the resistance is tough there are great flanking movements on the part of the leaven until the recalcitrant body is quite encircled: whereupon it is as though heavy artillery were brought into play, followed by shock-troops, and finally by a kind of bayonet charge!—Dr. John A. Hutton.

I said to Dr. Jordan of Teheran: "What is the motto of this college?"

"We have no motto. We have a policy." He called a Mohammedan boy and said, "Tell Dr. Zwemer what is **the policy of this college.**"

He repeated the fifteenth Psalm, first in English and then in Persian.

"That," said Dr. Jordan, "is the policy of our institution."—Dr. Samuel M. Zwemer.

The Physical Education Department of the Y. W. C. A. is having a banner year in **China.** One hundred and nine Chinese young women have now graduated under Y. W. auspices as thoroughly trained physical directors. Doesn't this mean something more than better health for the present generation? An abolishment of foot-binding, which is still practised in Interior China, will be the ultimate result of a training that depends upon the free use of the feet.

The First Baptism in Uganda was in 1882. A lad named Damulira, who was "reading," fell ill. He begged a heathen friend, a lad of his own age, to call one of the missionaries, but his friend refused. Damulira grew worse, and at last, when dying, he bade his heathen friend bring some water and sprinkle it over him in the name of the Father, the Son, and the Holy Ghost. Thus was the first convert in Uganda baptized before his death by a heathen.

At the beginning of 1927, thirty-one years and three weeks after the first party landed in Africa, two hundred missionaries with five hundred African helpers are occupying forty main stations with hundreds of outstations. Twenty-five indigenous tongues are employed in the work, besides English and French. The stations cover a wide territory within provinces ruled by three European governments, Belgian, French and British.—**African Inland Mission** report.

One of the characteristic features of Presbyterian mission work in **Korea** has been the importance placed upon and the prominence given to Bible teaching.

In addition to the many classes for Bible study which are conducted for from 5 to 12 days, each station has its own Bible Institutes for both men and women, in which a systematic course of Bible instruction is carried on from year to year. Last year nearly 900 were enrolled in the various institutes, studying for from one to two and a half months each according as the work was arranged.

So many of the country churches are united in circuits for the support of a helper or pastor in charge that the burden of conducting the Sunday and Wednesday evening services falls largely upon the local leaders. These men have practically no way of receiving training in Bible study and teaching apart from the Bible Institutes, and greatly value the opportunity so provided to prepare themselves and to receive fresh knowledge and appreciation of God's Word to pass on to the members of the struggling congregations from which they come.

The large majority of the Theological Seminary students and practically all the Bible women received their preliminary training in these institutes, which have become an integral part of work of the church and an important factor in the development and training of its leaders.

One of the most zealous elders of the Calawag church has recently bought a gasoline launch, which he loans or uses for evangelistic touring along the extensive coast line of South East Tayabas and Northern Camarines. Last July, in company with the pastor, Mr. Gerner, and ten members he made an eight-day trip in this launch to three of the distant barrios (villages) of Calawag, where we already have a few members. After good services in each place, and some personal work, they won many converts, 49 of whom received baptism and joined the church.

During the month of August this man with another elder and five members of the Calawag church on their own initiative and at their own expense, and without the presence and help of the pastor, made a long evangelistic tour along the coast of North Camarines, stopping at five towns and five barrios (villages), their destination being Daet. They held services almost every night for the whole month, and conducted classes, especially for children, who seemed especially interested in Paracale, where

sometimes as many as eighty attended. The elder, who did most of the preaching, wrote us three letters regarding the work. They remind us of the experiences and missionary zeal of Saint Paul as he pours out his heart's yearning for souls and his anxiety for the welfare of the little churches. He said that many would have been baptized if a pastor had been with them.

This voluntary and joyful effort to win others for Christ reminds us of the zeal of our first members twenty years ago. —Rev. Charles H. Magill, **Philippine Islands.**

Secret Returns.

Monastir is a town situated on the Tunisian coast: a strong walled-in town, built on a rocky promontory which juts out into the blue waters of the Mediterranean. In times past it must have been well nigh impregnable, as difficult to capture as is the hearing of its tough, hard Arab inhabitant of today.

Some years ago two ladies visited this town. It had been a hard and somewhat disappointing time, and as they were leaving they scattered a few seeds,—tracts and Scripture portions were thrust into the hands of the men and boys gathered around. A momentary gleam of light, then total darkness, and several years elapsed before a shaft of light pierced the gloom.

The writer was living for a short time in the town, and became friendly with several of its Muslim inhabitants. One of them I found to be well disposed towards Christians, and when offered a Gospel he accepted it willingly and with pleasure.

On a return visit I asked him how he first heard of the gospel. Looking this way and that he furtively opened a cupboard and produced two leaflets which were begrimed, fingermarked with much use, and already yellowing with age. On examining them I was surprised to find that they were two Khutbas published by Nile Mission Press, Cairo.

He told me that these two sermons had been his constant companions for years, ever since he received them many years ago as two ladies were leaving the town. "They gave me light," he said. "I read them, and still read them. When I went to Mecca they were in my pocket. When I went to Damascus they were still my companions. They are true: more I dare not say."

The seed sown, the bread cast, had shewn a return, though in secret.—Mr. Theobald.

South East Africa M. E. Mission.

The unanimous opinion is that the tenth session of the South East Africa M. E. Mission Conference, held at Gikuki, Inhambane, Bishop E. S. Johnson, D. D., presiding, was the best in the history of the mission. The bishop came filled with the inspiration gathered from his contact with the home church and the conference on African missions recently held in Belgium.

The reports, likewise, of the work done in the various departments during the year were full of rich encouragement. In some respects there were larger increases than for any one previous year. The various activities were carried on under the severe strain of the opposing and antagonizing forces of an aggressive Portuguese Roman Catholic mission.

The increase in membership for the year was 765. This brings our total membership to 10,658, while a like number have the gospel preached to them in their own non-christian villages. One third of the entire membership of our church in Africa, not including North Africa, is within the bounds of our conference.

One interesting feature of our experience is to see the baptized children, when they have reached the proper age, being placed in classes for religious instruction for a period of years. Then we see them take a definite stand for Christ, and eventually they are accepted into the full membership of the church. Scores such were admitted this past year. Here we have the hope of Africa.

The day schools number 245, with 273 teachers and an enrolment of 6176 pupils. There are also 195 Sunday schools, with 6161 scholars, which shows an increase over last year of 398.

There is a continual coming and going between Portuguese East Africa and the Transvaal. This means the issuing of hundreds of church transfers: 587 transfers were issued and 563 received last year.

The largest stride was made in self-sup-

port. Our native members from their meager wage, which ranges from $1.50 to $15 per month, gave $6598 last year for the support of their own work, which marks an increase over the previous year of $3365. They are also learning to give for others. For the regular benevolences the report shows $467, an increase of $311 over the year 1924-25. There are still other amounts that they gave, amounting to $900, for the building and repairing of chapels.

We have 17 missionaries, including missionary wives, six native ministers, four of whom are ordained, and 272 native evangelists and teachers.

God has done great things for us, whereof we are glad, and we praise him. We remember, though, that God uses human agencies to carry on his work. The missionary and native workers are indispensable, for how shall the people hear minus the messenger? But there are others whom God cannot do without: the home constituency, the members of which pray and give. We express our deep gratitude to those of the home church who have earnestly prayed and sacrificially given that God's kingdom may be established in this section of Africa. Still larger things remain to be done. The fringe is only being touched. A forward-looking and advanced program was mapped out. With God's continued help and blessing, of which we are assured, and your continued praying and giving, the Bantu of Portuguese East Africa will take their place among the Christian peoples of the world. The note was sounded by all alike during the conference sessions that there is no salvation for this people aside from Christ and his gospel.—Dr. William C. Terril.

Signs of Development of United Christian Work in China.

Miss Mabel Ruth Nowlin.

Although there are many ways in which the development of united Christian work in China might be measured, let us take as our barometer the sessions of the annual meeting of the National Christian Council held in Shanghai last October!

The four years of the council's existence have been marked by widespread political, social, economic and international unrest throughout the country. There are many who are seeking eagerly for some sure ground of religious faith, either in new movements combining many creeds or in a revival of China's ancient faiths. The Christian church has been the subject of attack by the antichristian movement and of criticism by the leaders of the Chinese Renaissance. Moreover, the church itself feels deeply its inner weakness through low spiritual vitality and its ineffectiveness through lack of united effort. Out of the darkness light arises, for it is creating in us a new spirit of humility and of patient inquiry. As the last session of the annual meeting adjourned it was with a conviction that we are having a real religious experience through facing together these grave difficulties.

"From your experience of the past year, what seems to be the deepest issue before the church in China today?" Careful, prayerful consideration was given this question by the four groups into which the 108 delegates were divided for the first two mornings of the annual meeting. Whether from the plains of Manchuria or tropical Canton, from densely populated Shantung or turbulent Szechuan, witness was borne that the greatest need is not for more organization or machinery, but for more of spiritual life in the church. We felt called to think afresh in order that we might find the Christ way in our own devotional life, in our attitude toward our fellowmen, and in our efforts to serve them.

The following came out of our discussions, and is going forth to the church in China as a call to all who seek the way of life:

(1) Devotional approach,—through Bible study and communion with God.

(2) Family approach,—through living out in the family the Christ-life. Next to Christ in the heart we need Christ in the home.

(3) Practical approach,—through bringing the mind of Christ to bear directly on every situation, professional, social, institutional, or international.

(4) Personal approach,—through every Christian using every opportunity to introduce Christ to others.

During the fifteen months since the last annual meeting, international questions have

Printing and binding the Gospel of John in the Daui language is now done by native Papuans at Rev. Charles W. Abel's station at Kwato. (By courtesy of "New Guinea Tidings.")

probably occupied a larger place in the thoughts and lives of Chinese Christians and missionaries than at any other time. The tragedies of May 30th and June 23rd of last year filled the minds of people for many months, and led to an immense amount of attention being given to the whole question of China's international relations with Western countries, and as far as Christians are concerned, to those special aspects of China's treaties which relate to the propagation of Christianity. It has been a severe test of the power of Christian faith to transcend national and racial barriers during a period of international struggle. It has revealed the reality of the Christian faith of thousands of Chinese Christians and missionaries. The discussion at the annual meeting was on a plane of Christian love, rather than on a basis of the "rights" of one nation over another.

Another matter in which interest has been steadily gathering is, how the church is to face the educational situation created by recent government action. The trend of Chinese thought seemed to be in favor of schools registering with the government, though from the unsettled state of the government arise many questions the outcome of which no one can at present foretell.

A second serious question is this, In the transfer of initiative and control in the Christian movement from the mission to the church, shall church schools and colleges continue to be a part of the Christian activities? There seemed to be general agreement that Christian education should continue as a vital part of the program of the Christian church in China, and that control of this phase of the church's work should be as definitely committed to Christian educational boards as the medical work is unhesitatingly handed over to Christian medical boards. "Better religious education, with larger results in actual Christlike living and in wholehearted acceptance of the way of Christ on the part of students," was also brought out. We have received help in dealing with this problem from a most unexpected source, namely, the antichristian movement. This movement, in its criticism of the church, has driven us to a close examination of ourselves and our methods, to a revaluation of our work that has been most beneficial. Our dissatisfaction with things as they are is one of the hopeful signs in the challenging field of religious education in China.

If the blind lead the blind, you know where to find them!

INCIDENTS FROM AUSTRALIA.

CHARLES E. BOWEN.

One night in our Sydney depot of the British and Foreign Bible Society a tall swarthy man went up to the counter where Mr. Weir, the manager, was standing and said:

"Excuse me, sir, but I wish to purchase the book that is for all people."

The only book which can claim to be for all people is the Bible. So Mr. Weir replied:

"It is the Bible you require."

"I know nothing of terms," said the man, "but I want the book that is for all people."

"Oh, yes," replied Mr. Weir, "it is the Bible you require. That is the book for all people. We have published it, or some part of it, in over 560 tongues."

"I beg your pardon," said the stranger. "I was not aware there were 560 languages in the world."

"Oh, yes, double that number," was the reply.

"Ah, but you do not print in my language," said the man sadly.

"Where do you come from?"

"Oh, I come from just a little island."

"Well, we print sometimes for just a handful of people. Where do you come from?"

"I come from Malta."

Opening the little booklet, "The Gospel in Many Tongues," Mr. Weir quickly turned to Maltese and handed it to the man. "Look at that," he said. The man gazed at the text for a moment or two in surprise, and then with tears starting to his eyes, he exclaimed:

"Oh, it is my own beautiful language!"

"Read it please," said Mr. Weir, and the man read the text: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

It was beautiful even to us who did not know a single word of the language.

"Now," said Mr. Weir, "I suppose you will want the Book in your own beautiful language?"

"No, indeed," said the man, "I can read and write English well, and I want the book in English. But if you have a small portion in my own language, I shall be pleased to take that also."

And the man left the depot with the whole Bible in English and the Gospel of St. John in his own beautiful language.

* * * * *

One afternoon I was in the depot when a short, stodgy man with blue overalls and a greasy blue cap, looking like an engineer from one of the boats, came in at the front door, walked up to where the manager was standing, held out his hand, and said:

"Will you shake hands with me, sir?"

The manager looked at the greasy hand held out to him, and replied: "Yes, sir, I will shake hands with you."

"Thank you, sir," said the man. "I have walked a long way today to shake hands with you and to thank you for that Book in the window."

The manager replied: "Oh, it has been a help to you?"

"Yes, indeed, sir, it has," replied the man. "You know, sir, I am a horse-dealer, and a horse-dealer cannot be a Christian. But I had a praying mother and a boy who gave his life for his country at the front, and for their sakes I want to go straight. But drink has got me down, and I can't get past the pubs. But, sir, sometimes when I am tempted, I walk many streets and come to see your window and read those texts, and then I go straight home past the pubs."

* * * * *

One day during the war a friend of mine called at the office and said:

"I want to tell you a story that happened during the great strike. I was in Sydney as a voluntary worker. One day I was walking up Pitt Street, and stopped in front of your window and saw the Book with the leaves turning over, and thanked God in my heart for this lighthouse in the dark city of Sydney. Suddenly a man lurched up against me, drunk, dirty, and in every way disreputable. He was so disagreeable that I turned aside and gave him plenty of space. He stood right in front of the Book, and commenced to read the texts out loud. Suddenly he stopped reading and burst into sobs. Then for the first time I looked at his face and recognized him. He was a man from my own town who for 25 years had been regarded as a confirmed drunk-

ard. The churches had given him up, temperance societies were tired of him, and here he was in front of your window, sobbing as if his heart would break. But as I looked all the evilness of the man struck me, and I said, 'It is only drunken, maudlin sentiment. As soon as he leaves here, if he has any money in his pocket he will spend it in drink,' and I walked away.

"Two weeks later the strike was over, and I returned to my home. Stepping out of the railway yard into the main street of the little town, I came face to face with the man whom I had last seen in front of your window. But what a change! Decently clothed, cleanly, and looking out with brave eyes, he was a different sort of man. I went up to him and said, 'How are you?'

"'I am well, thank you,' he replied.

"'What was the matter with you the last time I saw you in Pitt Street, Sydney?'

"'I beg your pardon,' replied the man, 'I have no recollection of meeting you in Sydney.'

"'No, of course not,' I said; 'you were too drunk to remember anything that day, but I was standing just beside you as you were reading those texts from the Book in the window.'

"'Oh,' he said, 'were you there?'

"'Yes,' I replied, 'quite close to you.'

"'And did you not speak to me?'

"It was like a dagger through my heart, this well-merited reproof.

"'No,' I said, 'I was too disgusted with you, and I walked away.'

"'Well,' said the man, 'if you would not speak to me, the Holy Spirit did, and reminded me of my mother, and I made a vow that if God would help me I would never touch drink again: and, sir, I have never touched it from that day to this, and now I have no desire to do so.'"—"The Bible in the World."

TROPHIES OF GRACE.

Nowhere in all the world does Christian Endeavor do better or more practical work than in countries that are just emerging from paganism. "We say that the Constitution follows the flag," writes Rev. C. F. Rife, a missionary to the Marshall Islands, "but," he adds, "the church follows the Christian Endeavor society," and this is his reason for saying so:

A Creed.

EDWIN MARKHAM.

Here is the truth in a little creed,
Enough for all the roads we go:
In love is all the law we need,
In Christ is all the God we know.
—"Central Christian Advocate."

In the **Marshall group of Islands in the South Pacific** there are Christian teachers on all the islands that are inhabited. One of the last to receive the gospel is Bikini, the farthest to the northwest, with the exception of two that belong to a trading company which uses them for plantations. Bikini has a population of eighty souls, and until only a few years ago, when Mr. Rife landed on its shores, the people were all pagans.

"At that time," writes Mr. Rife, "we held a service under the cocoanut trees. The teacher, his wife, their two children, and my four or five boys, were the only ones that took part in, or could assist in, the singing. Some of the people asked what we were doing. In the course of five months they all began to repent, and in a year they were trying to follow, in the Christian Endeavor society, the light that they had. The Christian Endeavor society was organized before the church, and it was through the Christian Endeavor training that church members were gained."

Mr. Rife adds that in all of these islands all good church members are also Christian Endeavorers.

The Little Red Book.

There was once a Moslem father who sent his little nine-year-old daughter to a mission school. One day the missionary came into the room where this little Moslem girl sat. In his hand was a little red book, and this is what he said:

"Any little girl who will learn the Ten Commandments for me shall have a book like this for her very own."

Feriha had never owned a book, and she loved to read. And now she might have a book without having to ask for money from her father, if only she could do what the missionary asked! She did not stop to think that if she did win the book, and if the missionary kept his word and gave it to her, she might not be allowed to keep it.

So Feriha worked and worked, and she was the first child to recite the Commandments, and the little red book was given to her. And then—and then—she remembered that this book of all others was forbidden in her Moslem home, for it was, as doubtless you have guessed, a little red Testament. But Feriha had never had a book, and she was not going to give up this first one without an effort. So the little nine-year-old fingers went to work and made a pocket. Now a Syrian girl's pocket is not a part of her garment, but is rather a poke with a string long enough to tie around her waist.

Feriha told the stories to her grandmother, and the grandmother listened. Then little Feriha grew up. She believes in the Christian Messiah with all her heart, and she has consecrated her life to bring healing to the Moslem women of Syria. She will be not merely a doctor for their bodies: she is making plans for mothers' meetings, for better homes, for better training in many ways. She is brave enough to face persecution, because "the love of Christ constrains her."—Ottora M. Horne, Beirut.

JUBILEE OF THE JAPAN AGENCY OF THE AMERICAN BIBLE SOCIETY.

Last October the American Bible Society celebrated the fiftieth anniversary of its organized work in Japan.

There were two meetings in Tokyo, the larger in Aoyama Hall, attended by 1400 persons, the other in Okuma Hall, where there was also shown an exhibit of publications and pictures appropriate to the occasion. There were rare scrolls of historical incidents of a general character related to times before as well as after the Restoration (1868); a copy of Gutzlaff's translation printed at Singapore in 1837; Bettelheim's translation printed at Hongkong in 1854; a copy of Goble's translation, which was the first to be printed in Japan, in 1871, the language of which was most amusing and interesting. There was also a copy of Nathan Brown's translation of the New Testament, together with that which was translated by the regular translation committee. Besides those, there were other old Bibles, such as a Sino-Japanese, a copy of the first tract by Goble, and old hymnlets. There were also Scriptures in various languages, among them a Testament in Esperanto.

There was one large scroll, about the size of an ordinary door, on which a certain man had written every word of the Japanese Bible. It was said that he had spent the first three early hours of each day for four years in the accomplishment of it, and had used a strong magnifying glass and written with the finest pen-point available. To the bare eye it was absolutely illegible.

From the interesting speeches made at the public meetings we cull the following from the "Bible Society Record":

The mayor of Yokohama, Mr. Ariyoshi, made the remark that he could honestly say that for 35 years, excepting when too sick, he had read the Bible every day. When he graduated from a Christian school in Kyoto, Prof. Gulick gave him an English Concordance, which aided him much in doing so. "At any rate I made up my mind to read the Bible every day, and I have done so. Some one has said that the adherents of the Nichiren sect of the Buddhists only read their books with the eye or ear. The founder of that sect read them with his whole being. I cannot say that I have read the Bible that way, yet from daily reading I have experienced that I have been peculiarly strengthened. I believe the Bible is exerting a great moral influence on the masses outside of the Christian church."

The well known publisher and editor, Mr. Tokutomi, spoke. He said: "I regret I cannot say with Mr. Ariyoshi that I have read the Bible every day. But as the Bible has been of great help to me I want to express my appreciation of it. I am sure all of you have observed how the press of our country has imbibed Bible sentiment. It is noticeable in our literary style. It is not saying too much to assert that during the past fifty years the literature, sentiment and life of Japan have been largely formed into what it is today by the Bible. Without a doubt the morality and idealism of millions of our people, of both high and low classes, yet outside of the Christian fold, has been greatly advanced by the Bible. Personally I also have received benefit from it. I have with me here the Bible my mother used. It

Examining Exhibits of the Japanese Bible.

was her keepsake. Now it is my keepsake. When I was in the Doshisha College in Kyoto, in 1878, I purchased the Gospel of Matthew. Here it is. In turning over the pages I find many notes made by myself. But these notes refer mostly to the literary style, and it is apparent that I read the Bible in order to become a good writer. It seems that God purposed from the beginning that I should be a newspaper editor."

The American ambassador, Hon. Charles MacVeagh, endorsed the work of the Bible Society in generous and personal terms, and included this tribute:

"There is one aspect of this work which is little known, which especially appeals to me. About 23 years ago the American Bible Society printed the Gospel of John in Japanese Braille type, for use by the blind. This was the first introduction of Braille into Japan, and the beginning of the wide use of that system which has literally opened the eyes of the blind. Since then many books, literary, scientific and religious, have been put into Japanese Braille type, and the American Bible Society is now circulating the entire Bible in that form. And it is interesting to note that the only language beside the English in which the entire Bible is available in Braille is the Japanese language. If the Society had done nothing else, I feel that this achievement would justify its entire existence."

It was the habit of Dr. Alexander Maclaren of Manchester to spend an hour each morning over the English Bible. Dr. Henry G. Weston, whose words, as Mr. Moody characterized them to me years ago, ran "liquid gold," used to read through his Greek Testament once a month. The great ministries which have remained fresh and fragrant through long courses of years have proved the wealth of inexhaustible teaching and inspiration which lies hidden in the Bible.—Dr. F. B. Meyer.

My friend Dr. Hamilton and I appreciate the magazine much indeed, and get real help personally from it, and also for our work. For years past it has brought to me cheer, inspiration and encouraging information, which I have often been able to use, and I do thank God for it. Some recent addresses given by Dr. Stuart Holden and Dr. Harris Kirk have been particularly strengthening.

We are a small company of Christians here, just a few missionaries and a little group of Armenians in our employ or staying on with us, and as there is no organized church work we have to depend for spiritual stimulus and what we must give out to others on our own devotional life and the Bible and our helpful religious books and periodicals. So you see the **Record** is a real missionary.

I should like to send you some accounts of work here, but I am afraid it might not be wise to have facts or stories of the work for Moslems get into print, unless in exceptional cases. God is working here, and we praise him for answers to prayer.—(Signed) (Miss) E. M. Trowbridge, Turkey.

THE BIBLE AS A BOOK OF CULTURE AND RELIGION:

ITS INDESTRUCTIBLE TREASURES OF LITERATURE AND INSPIRATION, AND THE AUTHORITY OF ITS CONVINCING TRUTH.

Rev. Harry P. Dewey, D. D.*

Those values of the Bible which are independent of all controversy constitute the abiding and indispensable worth of the book.

First, consider the intellectual treasures!

The Bible is the greatest of all literary tonics to the human mind. In early English history, when the book was cast in a language which the common people could not understand, the seals were loosed by the hand of John Wycliffe and the sacred writings became the property of all. What a feast of reading the people had! How voraciously they devoured the intensely interesting pages! The cultural effects, however evident then, were seen in later days, when the genius of the Puritans, quickened by the Scriptures, flowered in various distinctions of leadership. When the Puritans came to America, one of their first endeavors was to provide schools and schoolmasters, and to see to it that they had an educated ministry. In that appreciation of cardinal needs they founded Harvard and Yale, and later Bowdoin and Dartmouth and Williams and Amherst and Smith and Mount Holyoke and Wellesley, and other similar institutions. Their descendants crossed the Hudson and brought into being Oberlin and Olivet and Knox and Ripon and Beloit and Grinnell and Carleton and Yankton. They moved onward, across the plains and the mountains and builded Whitman and Pomona.

All in all, a transcontinental succession of some forty institutions is the direct heritage of that inquisitive and acquisitive mind that was quickened by the reading of the Bible, which constrained the readers to impose upon themselves intellectual discipline as it set before them the august questions touching the being and purposes of God, the duty of man as a creature of the Most High, and the human prospects in eternity.

The Mental Stimulus.

Could we but open our Bibles for the first time we should be amazed and delighted with its stores of interest for the mind.

"Never man spake like this man," men of the world said of Jesus. What succinct, nugget-like containers of profoundest truth his sayings are! There is never redundancy, or under use of words. Where is anything to be found at once more comprehensive, simple and beautiful in form than Paul's great tribute to love? Where is there anything that presents aptness of simile and turns it to forceful, compelling analogy so finely as does Paul's advocacy of the case for immortality: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." What sufficiency and vividness and winsomeness of portrayal in that characterization of the noble, benevolent citizen, given by Isaiah: "A man shall be as an hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land."

It is said that David Hume, the skeptic, once challenged Dr. Buchanan, a Scottish minister, to show him anything in literature the equal in sublimity of those lines from "The Tempest":

> The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit shall dissolve,
> And, like this unsubstantial pageant faded,
> Leave not a wrack behind.

Unabashed, the minister quoted the verse from the Apocalypse:

"I saw a great white throne, and him that sat upon it, before whose face the earth and the heavens fled away."

Hume admitted that this was superior to Shakspere, and earnestly asked who the author of it was.

The Effect upon Character.

There are also supreme values of character in the book.

One cannot read far without becoming aware that he has a live conscience. Many

* Dr. Dewey is a Congregational pastor in Minneapolis.

signals are given that the chief issues of life, and the lesser ones as well, are at bottom moral issues. If the ways of sin are depicted with enticements to body and soul, the attractions become repulsions as one ponders them. No one is in danger of being lured to destruction by any glamor which the Bible throws about iniquity. It carries its own unveiling and judgment of the lower rules and ideals which here and there it seems to approve, and it lays emphatic premium upon duty, whatever the current notions of it may be.

Moreover, it leads one out of all confusions as to what the highest conception of duty should be as its commands are tested by the ethical authority of Jesus. Its total effect is to exalt the Christian idea of righteousness and to quicken ambition to possess the pearl of great price.

The Reader Seeing Himself.

One of its strongest moral and spiritual impressions is felt as we study certain of the outstanding personages, who are deeply conscious, beyond any others in history or fiction, that they are being dealt with by God.

This feature gives them a perennial freshness of appeal despite the wide difference between their conditions of life and our own, and sets their spiritual experience before us as a mirror in which is reflected our own soul history. For example, there is found in the story of Jacob much that must seem to not a few of us as a transcript of their inward autobiographies. The baser and the finer are commingled in him: shrewd calculation with crass self-interest as its motive, and beautiful, chivalrous loyalty to the woman he loves, homesickness, desire for pardon from the brother he has wronged, consciousness of God always in pursuit of him, overtaking him in his dreams, arresting him as he journeys homeward, contending mightily with him in prayer, conquering his self-will only to bless him in his humble surrender, and at last, when an old man, a pensive looking backwards over the years with but two factors in the long pilgrimage standing out,—God and Rachel, faith and love.

What an up-to-date and familiar human quality there is in the graphic narrative! Who does not see himself described in it? And what a wholesome purifying self-inspection it incites one to make!

Another illustration is David. There are features of his behavior that we roundly deplore. By the verdict upon some of his actions, were he living today, he would be doing time in State's prison. But we must make allowance for the drag of the times upon his nature, although in his deep contrition he pleads for no such quarter or for any other, if the 51st Psalm be accepted as his confession: "I know my transgressions, and my sin is ever before me. Against thee and thee only have I sinned, and done that which is evil in thy sight."

But right along with the appalling bestialities of the man are the superlative finenesses of character: the colored rays are abruptly lined off and the white light shines unpolluted and brilliant. Where in any literature is there a nobler plaint of parental affection blended with remorse at the death of an unworthy son than that which burst forth from David's stricken heart: "O, my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Friendship nowhere has given a purer and stronger exhibition of itself than in the bond, passing the love of woman, which united him and Jonathan.

How could the sentiment of reverence be more devoutly felt than when, as his vengeful enemy Saul lay completely in his power, it withheld him from resentment and violence because the king was the Lord's anointed; or when the water which three soldiers at the peril of their lives had brought from his boyhood well, he declined to drink and poured upon the ground as an oblation, because he could but regard the heroic loyalty of his men as a sacred devotion of which only God was worthy? And what a delicate and sure appreciation of the real import of grief it was, and what a prescience of the sustaining power of the resurrection hope, when he ceased to fast and pray upon the death of his little child, saying, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

Here, also, biography in the Scriptures makes us feel our kinship with the man portrayed, and inclines us to follow him in the upward path.

The Mystically Spiritual Impression.

There is another ennobling and spiritualizing effect, more vague and subtle, defying analysis and description, but quite perceptibly and distinctly helpful. Though far more potent, it may be likened to the mood that lays hold upon us when answering chords of the heart vibrate to the strains of deeply emotional music, and hallowed memories waken, and purest aspirations are given wing; or when we walk in the solitude of a forest under stately trees and lift the hat because they seem venerably human, and listen with them to the commanding silence; or when we look from a mountain top and see the relation of the near to the far away, and the soul expands with the entrancing view.

The Restorative Power of Promises.

Often as we roam through certain portions of the Bible searchingly and prayerfully, we are sensible of a peculiarly spiritual atmosphere and the pages seem interpenetrated with a living spirit. The reading of certain passages slowly, quietly and thoughtfully reacts upon and exhilarates the soul.

Are you sagging in body or mind because of your toil? There is renewal of vigor for you as you repeat, "Come unto me, ye that labor and are heavy laden, and I will give you rest."

You will escape from the hard matter-of-factness and monotony of the daily grind, breathe the air of the fields, hear the song of brooks, and the pulses of your faith will be quickened, as you yield yourself to the cadences of the Shepherd Psalm.

Are you perplexed concerning momentous decisions to be made or plans to be wrought out? Say to yourself that assurance of the prophet, "Thou shalt hear a voice behind thee saying, This is the way, walk ye in it, when thou turnest to the right hand, and when thou turnest to the left," and more than likely some clear guiding intimation will be given you.

Are you wakeful because of many cares and anxieties, or for any cause, mental or physical? The drowsy sensations are more likely to steal upon you if you employ as a hypnotic the confident lines of the psalmist, "I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety"; or repeat, with the dear familiar imagery in your fancy, the message to the prophet, "As one whom his mother comforteth, so will I comfort you."

Are you sorely pressed in an emergency for which your strength is too weak? Is there doubtful foreboding in your heart? Then, make abundant use of the promises whose very sound is vibrant with good cheer.

Mrs. Elbert F. Baldwin, whom some of us know, has given a most vivid account of the experience on the "Roosevelt," as in a terrible storm that gallant ship responded to a call of distress, and stood faithfully by in the heroic and successful effort to save the helpless crew of the foundering "Antinoe." The point in the description to which I particularly refer is when three days had passed, all efforts at rescue had proved futile, two seamen had been lost, and there was but an hour of daylight remaining. The wind had increased, and the approaching night seemed ominous indeed. The situation appeared beyond human aid, and "a sort of calmness of despair or fate" fell upon the "Roosevelt's" passengers. They spoke to one another of prayer, and all prayed inwardly. "Then," continues the writer, "there was a hasty searching of Psalms," and such verses as these rewarded the quest: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea"; "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The hopeful words were not recalled and uttered in vain, for this is our friend's testimony, as noted in her diary's record of the tremendous experience: "How dynamic the Psalms! Just to copy this helps."

Christ in the Focus.

Cherish, preserve and diligently read the Book of books! Seek to understand it the better by availing yourself of the aid of that scholarship of our day which is sincere, wisely discriminative, constructive and reverent,—some of the Biblical criticism is not all that,—yet know that your own prayerful common sense will enable you to see and to appropriate the most precious treasures! The Bible, taken all in all, is the biography of a people in process of being educated by God. The focal point in that

schooling is one supreme personage, and all in the book which comes before the portrayal of him anticipates him, and all which follows that portrayal reflects him.

Strive especially to know the four Gospels, and you may expect that as you form the habit of turning to them frequently, he of whom you read will seem to emerge from the pages and become a living presence, doing for you that which on the first Easter afternoon he did for two saddened and bewildered men as he drew nigh to them and walked along with them, and, while their hearts were burning within them, opened to them the Scriptures and showed them how it behooved the Christ to suffer and to enter into his glory!

Is the Bible inspired?

It is the most human book ever written, but as we bring our humanness to its humanness it finds us, as Coleridge said, as no other book does. We come to it in our weakness, and even as we read it imparts strength. We come to it in our doubts and uncertainties, and even as we read it dispels the mists. We come to it polluted by our selfishness and sin, and even as we read the cleansing begins. At times we are especially conscious that by its influence upon us we are given a mystical and quickening touch with the divine presence.

Its authority is the authority of its convincing truth; and we know that it is instinct with the Spirit, as is no other book, because it helps us to live the more abounding life.

SEVEN WONDERS OF THE SACRED SCRIPTURES:

SOME OF THE REMARKABLE FEATURES WHICH PROVE THE HOLY BIBLE TO BE THE GREATEST BOOK OF ALL THE CENTURIES.

Rev. Melville Arthur Shafer.

The greatest book in the world is the Christian Bible. There may be excuses for not believing in the Bible, but there can be no reason for disbelieving the grandest book of all the centuries.

In itself this supreme book claims our respectful attention. When rightly studied it has always been an infallible witness and proof of its origin and message.

Civilization today needs the Bible communication. Commerce makes vociferous claims, pleasure beckons from a thousand windows, presumptuous folly, arrayed in the garb of wisdom, cries aloud that the old truths are superannuated, that the Bible is untrustworthy, that religion is but a refined form of superstition, and that the zeitgeist is more important than the Spirit of God, says David James Burrell. It is well to remind ourselves, then, that our government was indisputably founded on the principles of the Holy Scriptures, and that our whole political and social fabric is permeated with the moral teachings of Christ.

Looking upon the family Bible Andrew Jackson said: "That Book, sir, is the rock upon which this republic rests."

Modern plagues can be stayed only by the rod of the Holy Bible.

The evidence here adduced is not exhaustive. The wonders of the ancient world and the wonders of the modern world are not as prodigious as the wonders of the Bible, for the enormous facts of the Holy Scriptures have inspired thoughts and deeds of moral and spiritual import for the embellishment of human life and the creation of a new race.

The first wonder of the Bible is its authority.

The reader's attention is immediately arrested. The interest deepens. The conscience is aroused. Unconsciously the question is asked, What book is this? Behold its commanding tone! Its author seems to be alive, speaking through the words.

It might be supposed that a book dealing with truths that lie beyond the evidence of the senses would speak with some reservation, but there is no "If," no "Perhaps," in the Bible. We find there "Yea" and "Nay," —certainty and authority.

The cause of this is apparent. The name God occurs from Genesis to Revelation some four thousand times. The phrase "Thus saith the Lord" is found 1904 times in the Old Testament, and in the New Testament how frequent is the expression,

"Verily, verily, I say unto you!" Behind the Bible there is One who knows, and his voice is the voice of authority.

Shakspere is dead, and when you read his classics you must interpret his meaning for yourself. The author of the Bible seems to be with the Book, affording an understanding of its truth. Many books create little impression, but the conviction that accompanies the Scriptures is a witness of the strong personality immanent in the words.

For this reason the Bible is the final authority. The ultimate question is, "What does the Bible say?"

The second wonder of the Bible is its unity.

The Scriptures are a complete library in two departments, comprising in the Old Testament 39 volumes and in the New Testament 27,—altogether 66 volumes of inspired history, prophecy, poetry, philosophy, law and biography, containing in all the revelation of divine truth for human need. Sixty-six volumes, and yet the proclamation of only one God, one truth, one hope! All the writers of the Scriptures have one purpose, one motive,—the unfolding of the life of God for man. The hymn which we sing concerning the church may be sung of the Bible:

"We are not divided,
All one body we,—
One in hope and doctrine,
One in charity."

Surely this is wonderful, that in 66 volumes the writers are animated by one spirit! It requires a master musician to produce one grand harmony from an organ of manifold keys. The oratorios of Scripture are the product of one controlling mind.

Some critics have found apparent discords in the Bible. Closer inspection discerns true accord. The Old Testament enfolds the New Testament, and the New Testament unfolds the Old.

Although there is unity, the Bible is not a monotonous book. It contains endless variety. Its pages are like spices, emitting strange and delightful odors. The poet Goethe said, "The Bible becomes more and more beautiful the more I study it."

The third wonder of the Bible is its infallibility.

Great books die. Libraries are cemeteries. Progress makes human writings obsolete. The Bible has endured through the ages, and is the most popular book in the world today. Its enemies have died. Its teachings of morality and truth are perfect. It is the standard textbook of religion in every advanced country. In reply to the cultured unbelievers who say the Scriptures disagree with science, astronomy, geology and philosophy we may remark that the Bible was not given to teach us how the heavens go, but to show us how to get to heaven, or how to bring about the kingdom of heaven here.

Moreover, the Bible may seem to disagree with some theories of science, but it has never failed to agree with truth in any and every sphere. Some things which have been learned outside the Bible have had to be unlearned before wisdom has been attained. The more astronomers and geologists have found out about their own fields, the more agreement do they discern with the sacred Scriptures. Professor Lyell, the English geologist, tells us that in 1806 the French Institute enumerated eighty geological theories which were hostile to the Bible, but not one of these theories is held today. Searchers among the mounds and monuments have brought new confirmation to the Scripture narrative. Old Testament names are found on Egyptian tablets. The cuneiform slabs of Tel el-Amarna reveal that the art of writing and language had a high development in the time of Moses. Sir John Herschel affirms that all human discoveries seem to be made for the sole purpose of confirming more and more strongly the truths in the Holy Scriptures.

The Bible is infallible because it never fails to give peace to a troubled conscience, comfort to a sorrowing heart, and hope to a dying soul. The certainties of the old Book answer all the questionings of human life. The miracles and difficulties of unbelief are vastly greater than those of belief. No miracle recorded in the Bible is as wonderful as the survival of the Bible itself.

The fourth wonder of the Bible is its prophecy.

Seventeen of the volumes are prophetic. Many passages in the other books contain predictions. Of all that was foretold nothing has miscarried yet. The prescience of

Scripture is quite remarkable. When Frederick the Great asked his chaplain for a proof of Holy Writ in a single sentence, the chaplain replied, "The Jews, your Majesty." Sacred prophecy has been fulfilled, is being fulfilled, and will be fulfilled.

The fifth wonder of the Bible is its teaching.

The positive teaching of the Bible is superior to the teaching of all other religious books. The best laws of civilization, the best ethics of society, and the best principles of morality are all taken from the Christian volume. The teachings of other bibles are suppositions, guesses, untried proverbs and negative theories. The Scripture explanations of the origins, mysteries and destinies of men and things are superb and final. The truth in other writings is only a fragment, a reflection of Bible truth.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,—
It gives, but borrows none."

An entire volume of Scripture quotations has been compiled from Shakspere. In Tennyson there are three hundred passages referring to the Bible. Sir Isaac Newton said, "We account the Scriptures of God to be the most sublime philosophy." John Milton attested, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach." Sir William Jones has left these words: "The Holy Bible contains more true sublimity, more exquisite beauty, and finer strains of poetry and eloquence than could be collected from all other works that were ever composed in any age or in any idiom."

If the spirit of Christ's teachings could only get a chance to prevail in the church and the world war would be outlawed, sorrow would cease, and brotherhood would become a reality!

The sixth wonder of the Bible is its influence.

It is, of course, the most influential book in the world. Its inspirations and fascinations have been felt by poets, philosophers, statesmen, artists, sculptors and scientists; by learned and illiterate; by young and old. The chancellor of Queen Candace was transformed by reading Isaiah 53, and Lord Rochester, a vicious infidel, was converted by reading the same passage. Queen Victoria declared that the secret of England's political greatness was the Bible. Theodore Parker affirmed that the literature of Greece, which goes up like incense from the land of temples and heroic deeds, has not half the influence of the Bible.

Some of the influences of the Scriptures may be catalogued: John Bunyan's dream, Algernon Sidney's republicanism, William Penn's fearlessness of the forest Indian, Newton's courage in pathless fields of speculation, Burke's creation and redemption of institutions, Lincoln's emancipation of the slaves, Howard's prison reform, masterpieces of authors, oratorios of composers, paintings of world-artists, and the reformations of all ages. Through the strange metaphysical force in the sacred canon the family association is transformed into the home, and life itself becomes an investment for influence.

A proof of the Bible is found in the character of those who reject it. Behold Gibbon, Voltaire, Rousseau, Tom Paine! There is not in the writings of Gibbon, an able sceptic, a word of regard for the welfare of the human race,—only heartless, sordid vainglory. Voltaire was a sensualist of gross type, and a blasphemer. Rousseau, by his own confession, was an habitual falsifier, thief and debauchee. Tom Paine, in spite of Robert Ingersoll's eloquent wit, was intemperate, violent and illicit. The best people have always believed in the Bible.

The seventh wonder of the Bible is its Redeemer.

The picture of Christ is found alone in this album,—his character is stainless,—a perfection as high as heaven. Jesus of Nazareth is the embodiment of every truth he uttered. He is the Alpha and Omega of the sacred writings. He is everywhere in the Book, the center of every circumference and the circumference of every center. The cross is the symbol of salvation and service. Nowhere else in the world is there such a story of Jesus the Saviour. No person has done so much for this world as Christ. William Wilberforce, who set

slaves free, testifies, "I never knew happiness until I found Christ a Saviour. Read the Bible! Read the Bible!" Millions of people have read the Bible, and have found the Saviour. There is no Christ in the Shastras, the Zendavesta, the Koran or the Analects. Faraday, weeping, exclaimed, "Why will people go astray when they have this Book to guide them?"

Within this sacred volume lies
The mystery of mysteries.
Happiest they of human race
To whom the Lord hath given grace
To read, to think, to fear, to pray,
To lift the latch and ope the way!

EPHESIANS—II.*

Miss Grace H. Hamilton.

Before we approach the study of the second paragraph, let us summarize our previous study somewhat as follows:

Praise to God the Father for the blessed gift of the grace of Christ, in whom the longings, desires and hopes of all mankind are fulfilled; through whom we have our redemption, and the marvelous gift of insight into the purpose of his will for us; and in whom we have our inheritance.

The thought of this great illuminating passage—one sentence only in the King James and Revised versions,—is further carried out in the second paragraph, which is so closely connected in thought unto chapter 2 that the study must be continuous. It may be summarized somewhat as follows:

A prayer for enlightenment of their spiritual eyes, so that the greatness of this inheritance may be perceived and its power realized in the possession of the risen Christ.

In this 2nd chapter Paul surveys the entire progress of the work of grace. It is as though he stood on some majestic mountain top and saw the dim past unroll, and God's purpose shine out revealed in each race and age, as far as man could comprehend it; then facing about with the mystic eyes of faith, he peers into future dawns as the ages unroll before him. In Christ all things are summed up: a divine arithmetic.

The arresting phrase, "his inheritance in the saints" (1.18), suggests the other side of the story of salvation, our side. In the first paragraph we saw the redeeming, forgiving, beloved Son in whom all things are summed up, in whom we were made a heritage. Now we catch a glimpse in this second paragraph of what is possible for us to obtain or possess through our heritage, and the glory of that inheritance to him. While we inherit the riches of his grace, he inherits us. As a small boy remembered it, "For God so loved the world that he gave it to his Son."

This suggests many sobering questions: What am I worth as an inheritance? How can he use me? Am I progressively valuable?

2. His Inheritance in the Saints, 1.15-23.

1. Paul's reasons for thanksgiving.

a. For their faith.

b. For their love for each other: cf. Revelation 2.2-7.

2. Paul's supplication for them to the Father of glory.

a. A spirit of wisdom and revelation in the knowledge of God.

Isn't this one of the greatest objects for which we should pray? To see Jesus is to see the unveiling of God, John 14.9; to have heavenly wisdom, our attainment!

b. This spiritual illumination helps us understand the hope to which we are called; the wealth of his inheritance; the surpassing greatness of his power.

c. This power seen at its fullest in the resurrection, the ascension, the glorification and present rule of Christ as Lord of lords, and King of kings, head over all.

As we read chapter 2, note the contrast presented in verses 2 and 10: Man's walk, lonely, miserable, selfish, dark, and full of fear, finding his own way according to the spirit of the times, while the walk with God is one prepared for us in good works, guided by the Spirit, a walk that has been created, no hazards on this way.

* Northfield General Conference, 1926.
Miss Hamilton serves as Bible teacher and director of the Children's Church at Dr. Kirk's church in Baltimore.

The phrase "fellow citizens with the saints" has been selected as the subject for the chapter study.

1. The Contrast in Positions, 2. 1-10.

1. Now living in Christ.

(a) Once dead, through trespasses and sins,

(b) Once guided by the spirit of the times,

(c) Once disobedient to the heavenly vision,

(d) When in that state of death, living in sensuality of mind and body.

2. Now alive with Christ.

(a) Raised up with him,

(b) Made to sit with him in the heavenly places.

Note: This implies that we are conquerors. Read Romans 5, also 8. 37.

3. God's wondrous kindness extends to the future (v. 7).

(a) His exceeding riches to be shown;

(b) These riches a gift, not our work.

We are not saved by work, or character, but by grace.

4. The purpose of this life in Christ.

For good works, in loving fellowship with our creator.

2. Made Nigh in Christ: a Second Contrast.

Note the connectives of thought in these passages. "Wherefore," "but" and "for" are big words in Bible study, and we cannot afford to pass over them lightly.

1. Your former life to be remembered.

(a) Gentiles in the flesh,

(b) separated from Christ,

(c) alienated from the commonwealth of Israel,

(d) strangers from the covenant,

(e) no hope,

(f) without God.

2. Your present place in Christ.

(a) His sacrifice makes this place for you,

(b) makes peace between us,

(c) creates a peaceful unity between us,

(d) reconciles us both to God,

(e) gives peace to us all,

(f) gives us all spiritual access to the Father,

(g) includes us as fellow citizens in the household of God.

3. The building of God.

(a) The apostles' and prophets' place in the building,

(b) the chief cornerstone, Jesus Christ: each stone or building fitted to the cornerstone,

(c) the completed temple of God,

(d) each building in position.

4. The purpose of the temple.

A habitation of God.

As one body we all depend upon our union with God. As one body we all depend upon each other for mutual help, and we share all Christian work in common.

In 1. 19 we find this lead, "The exceeding greatness of his power to usward who believe"; in 2. 7 we find "The exceeding riches of his grace in kindness toward us"; and in 3. 20 we learn that he is "able to do exceeding abundantly above all that we ask or think."

Have we exhausted the exceeding greatness of his power? Have we found the exceeding riches of his grace? Have we learned of that storehouse of exceeding abundance for us all?

(To be continued.)

Not at the first could truth's whole brightness shine,
Not all at once God's plan be fully known,
But precept upon precept, line on line,
And here a little, there a little shown.

Not all at once. As passed each changing year,
While kingdoms rose and fell, through good and ill
Was truth declared by prophet, psalmist, seer,
Till God in Christ revealed a Father's will.

O dearest Book, reflecting light above,
We read in thee the story of God's love!

K. H. Hume.

THE BIBLE:*

AN ADDRESS TO MINISTERS.

Rev. John Gardner, D. D.

The subject which I would discuss with you this morning will be best elucidated if I quote a text from the second Epistle of St. Peter:

"Holy men of old spake as they were moved by the Holy Ghost."

That raises, in one aspect, the whole problem of the Bible, around which our study gathers, around which our ministry centers.

We are, for the most part, I suppose, ministers of Protestant churches. There is a distinct difference between the architecture of a Protestant church and the architecture of a Roman Catholic church. The Roman Catholic church as a rule is long and narrow and lofty, and every line in it converges upon an altar or a reredos. That is the focal point. The Roman Catholic church claims to be the incarnation of Christ, and on the altar you have the symbol of Christ in his holy sacrifice. On entering the typical Protestant church, on the other hand, people sometimes speak about the crudities of our architecture and the baldness of our appointments. But you notice that an ideal Protestant church has nothing to obscure the vision of the person who is sitting in the pew, even the most remote pew, as he looks towards what we call a pulpit, and you observe that on that pulpit is an open Bible.

The whole secret of Protestantism lies in the emphasis which it places on the Bible. There it lies in the sight of all, and the man who conducts worship is seen standing behind a Bible, and his primary business as he addresses the people is an exposition, an interpretation, an elucidation of the contents of this Bible.

Why do we place the Bible there? The Bible is a material thing, a collection of books, small books, obscure books, ancient books, which are bound together, and which have been translated from various languages. There it is, a human thing, a material thing. Why place emphasis on the Bible, instead of on the altar? What is there in this Book which makes it so different from any other book, that it is supposed to attract the attention and absorb the intellect and inspire the emotions of this man who is in the pulpit, and of those people who are in front of the pulpit?

Well, it is all due to the fact that we have regarded through these centuries the Bible as containing something sacred, and something eternally true. Sometimes we have gone to the extreme of holding that the very vehicle itself, the very instrument, was a sacred thing.

I remember when I was a little chap at home that on one occasion I accidentally allowed my Bible to fall to the floor. My mother took me aside and spoke to me in the most serious manner about what I had done. The Bible was a sacred thing, and it was almost a sin to handle it carelessly. She created in my mind the sense of sin in allowing my Bible to fall on the floor.

There has been that sort of regard for the very book as to make us imagine that each page of it, each letter of it, is in itself a sacred thing. But whatever you may think about such ideas concerning the literature itself, if we are ministering in a Protestant church we are standing with the Bible in front of us, and with the people in the pews regarding the Bible and expecting us, as men of God, to interpret this book, this literature, to them.

Now, what is it that gives quality to it all?

The Human Factor.

I want you to notice that in all our Protestant history the first thing that we have been taught to remember is that those who wrote that Book were men, and those who interpret the Book are men, and those who are listening to it are men. "Holy men of old spake as they were moved by the Holy Spirit." Those men belonged to a definite civilization, to a definite epoch in time, to a definite nation, and they were as subject to all the influences of climate and environment as any men who have ever lived, as the men who are listening to the reading or the exposition of the Book, or the men who are engaged in the interpretation of the Book.

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* Northfield General Conference, 1926.
Dr. Gardner is a Congregational pastor in Riverside, Cal.

If I were today engaged in the preaching of a sermon, my phraseology would probably be different from your phraseology. My illustrations would be quite different from your illustrations. The sort of thing that I would be trying to produce would, in many respects, be vastly different from that which you would try to produce, and that because my upbringing was in England. And I have lived for years in Chicago, and now live in California, a country of deserts and orange groves, a land of sunshine, a region where majestic mountains fill the horizon and where roses bloom at Christmas. I live in a different land from yours, so my imagery and my reactions and everything entering into my ministry would be conditioned by my experience.

It would be so with you. It was so at the beginning, in the creation of the literature we call the Bible. These historians, prophets, psalmists, apostles, were men.

They spoke a distinct language. They were reared in a definite civilization. They used definite metaphors. There was all the evidence of humanity, with its frailty, with its prejudices, with its politics, with its outlook. All of that belongs to the various component parts of this whole book.

It is not merely that side of it which we have to remember. This man whose words I have chosen as my text is throwing emphasis also upon the fact that those about whom he was speaking were men of old. We recognize it. One reason why there is a Bible to preach out of is that "men of old" had been in contact with God, and their testimony has borne the weight of investigation and experience. There had been a putting of it to the test. It was growing hoary with antiquity. And, after all, the profoundest experiences of life, my brethren, must have that element of authenticity that comes through experience. We are not all brand new, and any idea that is regarded as brand new has to be carefully investigated. The things that have eternal value are the things that are the slow accumulation of the experience of the race.

This text also speaks about a certain quality which belongs to the men. They were moved by the Holy Spirit of God.

You could never have made the prophet Jeremiah say the things that Amos said.

Dr. John Gardner of Riverside, Cal.

It would have been utterly impossible. Jeremiah was city-bred and born. Jeremiah lived in crowds. Jeremiah was an aristocrat. Jeremiah knew all about courts and policies of state. Amos knew nothing about those things. He hated the sight of a walled town. He knew a great deal about the experience of a lonely man facing the solitudes and braving the perils of the desert. You can never get away from that human element in trying to interpret either Jeremiah or Amos. They were men. They were men of old. But Peter goes on to emphasize one quality which characterized them, and that quality was the quality of holiness, they were holy men of old.

Holy Men of Old.

I want you to notice that, because I am getting deeper into this element of the Bible, and into the element that I want to develop in connection with the qualities of the minister of today, and the reactions he is suppose to produce among the people.

Notice, then, that these men of old were men of a definite type. Not all creators of literature are worthy of a place in the Bible. The choice of books that shall make a Bible is a slow thing. Most of the New Testament books were written in the second generation after Christ, but the accumulation of those books, the action of the church which led to the creation of the canon of the New Testament, occurred, as you know, at the end of the 4th century. In between

that time the church had been growing. It had become a universal power. Now, what was it that had made it a universal power, and what was it that created these books and made them into a Bible? What was the quality that men were looking for? They were looking for this quality of an experience of God, a relationship to God, a communion with God and an awareness of God which made them holy.

I need not remind you of the various elements that go into that word holiness. The sacerdotal is the least important. The first thing that belongs to holiness is wholeness, soundness, perfection of character, a man whose whole nature is given up to a lofty task. He must be a man who is whole in the sense of healthy: a healthy-minded man, a healthy man ethically, a man who is so aware of the august majesty of a righteous God that he fears him. He must be that sort of a man.

But it does not mean merely that he must be whole. It means that he must be helpful. Another view of the word holy, another synonym for holy, is helpful. He must be a helpful personality. That is the quality in God which is gloried in by the holy men of old: that God was a helpful God. He was one who turned his face to men, who guided men, who was the shepherd of men, the refuge and the strength of men, a very present help in times of trouble. That is part of holiness. A holy man is a helpful man.

Now, when you get those elements into the case, you see what you have when speaking of an inspired man. You have a man who is so aware of God that the whole of his nature beats harmoniously in its reaction to the divine. You have a man whose soul is so clean that he cannot rest because of the sorrow and the distress and the infirmity that rests upon the children of men.

Every prophet is socially alive. Every prophet is yearning for his people, not merely the people of the village in which he lives, not merely the people of the city in which he was born, but the people. Notice that element, for instance, in the call of Isaiah! He was only 18 years of age in the year when King Uzziah died, but notice what he says: "In the year that King Uzziah died, I beheld the Lord high and lifted up, and his train filled the temple." There is your consciousness of God in connection with a national catastrophe. "I saw the Lord, high and lifted up." The death of the king marks a period of transition and of change, and all that happens to Isaiah is the quickening of his consciousness of his nation's need, so that he shall know what to say to a people who are bruised and broken on the wheels of life. That is the helpfulness that makes the prophet; he is the holy man of old, whose nature was alive to God, whose soul was quickened with the sense of the need of men.

Moved by the Spirit of God.

Now the Spirit of God came to a man who was quickened by a sense of God and society. He was a man who was moved by the Spirit of God.

You know what that word "moved" means. It is a strong word indeed, and it means that he was borne along by the Spirit of God. To get at its meaning, you must have the image of a ship at sea. The winds are fair and the sails are unfurled. The winds of God fill the sails so that they belly out, and the ship is driven through the waters to the haven of desire. That is it. There is here, somehow, in this word of the holy men of old, a power and energy and potentiality of the infinite. You cannot weigh the wind. You cannot measure the wind. It comes you know not whence. It goes you know not whither. But anyhow, if your little sail be unfurled,—a sail which you can measure, which you made with your own fingers,—if you unfurl the sail, the winds, the vast, mighty, mysterious, imperceptible winds of God will fill it, and with it will drive this thing that is beneath your feet.

That is what happened. These men of old were moved and borne along by the breath of the infinite. It is this awareness of God which gives quality to the Bible.

You have, some of you, followed me for some years in the work which I tried to do in connection with the Record of Christian Work when I led you, day by day, through the chapters and books of the Bible. I have given my life to a study of the Bible, but I still feel as though I do not know much

about it. It is so big a thing that I want to begin again, and I imagine that perhaps next time I might stumble on some sort of a knowledge of the Bible. I say that quite sincerely. This is what I have noticed in my own study of the Bible, and I am speaking intimately to you men. First of all, again and again, perhaps in every book of the Bible I would encounter phrases and words that had seemed to have no meaning at all, and then I would suddenly become aware from my reading of the whole book in which the phrase occurred, of the meaning as something mighty indeed.

My point is that after being a student of the Bible for all these years, and recognizing all the various human elements in the Bible, they do not weaken my sense of some quality in the book which is more divine than human. I have realized the human elements and do not forget them, or fail to take cognizance of them all. These were men, and they lived long ago, and yet somehow out of the most obscure parts of the Bible I suddenly become aware of a presence that was not a Hebrew presence at all, a presence that was not a human presence at all, of a voice behind a voice; and that is God.

It is that quality, the spiritual quality, that makes the Bible, in my estimation. It is the inspiration, the feeling of the man. It was the man who was inspired, the man! And when the man was inspired, however clumsy his speech might be, however imperfect his speech might be, being inspired the word has the validity and the authority of the Being who inspired him.

The Interpreter Today.

If you have followed me up to this point, you will be ready for me to say one or two other things.

The quality that is in the Bible, then, this quality of a soul that is filled with the breath of the infinite, this quality must be in me as the interpreter of this Book. There must be an affinity between the interpreter and the creator of the Book. That is to say, if I am to be a preacher, the first thing that must be recognized by me is the fact that I am a man, just a man, with all the infirmities and limitations of a man, and that I am a man of this generation. I do not belong to yesterday, but it is a part of the providence of God that I have the ability to interpret yesterday. History is written for that purpose, that I might know about the emotions and reactions of yesterday. But tomorrow is not mine. I am a man of today, and I have all the limitations of a man of today. I am a man who lives in the United States of America. I have all the limitations of a man who lives in America. This is my world. But on the other hand, if I am going to be a minister of Jesus Christ and to interpret this Book, it is essential that there shall be something in me akin to that which was in the men who wrote the Book. This thing in particular must be in me, that like those men I am spiritually and physically and mentally whole. My holiness must be healthy-mindedness.

When Paul wrote to Timothy he exhorted him again and again to give himself to healthy teaching, to healthy-mindedness. It is a most important thing, my brothers, that we should be healthy in our thinking, in our reactions to life, in our relationships to God and our relationships to other people.

The thing that is demanded of us is that we put away all sanctimoniousness, all unreality, all make-believe; that we be purged in mind and in heart, so that we are ready to think true thoughts, and to follow the truth whithersoever it leads us.

At the same time, it must also mean for me that same helpfulness which is the quality of holiness. That is to say, I shall never be a minister who is capable of interpreting the Bible to people in a way such as will make it dynamic unless I am a minister whose soul is awake to the condition of his generation, unless I know what America needs, unless I love America, unless I am to my own community in America a life and a law and a power. Unless I am that to it, I will never make a minister of Jesus Christ.

Have you ever noticed what is implied when you go to a new parish? It always humbles me, and it frightens me. I remember when I went to my present parish in California. I did not know where it was. I had never been there. I was invited by a telegram just to go out and spend a winter in California. I was tired, and did not want to have any great responsibility. I

boarded a train. I thought I was going to a suburb of San Francisco. I found myself in a place near Los Angeles. When I got out of the Continental Limited there was a group of people. I had never met them. There were thirty or forty of them, who had driven to that depot to meet me, an utterly unknown man, to give me greetings, to take me to my parish. There I found a whole city turning to me. It did not turn to the doctor, it did not turn to the lawyer, it did not turn to other people who were coming there to give the ripeness of their experience; but to me, just because I was a minister of Jesus Christ, the city extended a welcome. Why? Because they imagined, in some vague way, that here was a man who had liberated his soul from transitory desires in order that he might take on his soul the burden of another's need. Their faith was my challenge. That is your challenge in your parish.

If you do not know that your city has a soul, if you do not know that the soul of your city is sick, if you do not know how to heal a sick city, you have no business to be in your present church.

Do you not see that this point of holiness, of helpfulness, makes the minister the man who is aware of the need of a community, aware of the need of a generation, aware of the need of the individual, aware of the need of the whole? This is the man who is going to so relate himself to God and to his fellows that he will be ready for that strange, mysterious invasion of the soul which we call inspiration; and the quality that has made your Bible makes you.

In conclusion, what is it that is wanted for the man in front of you?

There was a great truth in what Professor Peabody said about men of the spiritual mind, that we must always give a spiritual frontage to our lives. That is necessary for us. But it is the thing that is necessary for those people in front of you when you open your Bible to read and to interpret. The folk who come to church have come because they are aware of a great need. There is a restlessness about them, but they know not its cause. There is yearning in them, which they would fain interpret. They have all been engaged on a quest, and some of them are becoming bitter because they have been in the desert looking for water in cisterns that were broken or had no water, and they have come here. If you were to appear before them, when you return to your parish, without a pulpit and without a Bible, you would first of all shock your people. They may be modern folk, but if you were to turn that meetinghouse of yours into an auditorium, into a lecture room, and you were to put your Bible out of sight and simply talk to them, you would create within them a sense of outrage. They, perhaps, would not use that word. They would not know just what you had done, but they would feel that there was something there that ought not to be there, and that there was something missing without which they could not have evidence of peace.

It is a simple fact that somehow or other for those who have come to church there must be one of these two things present, either you put your pulpit on one side and your lectern holding the Bible on the other side to make room for a view of the altar and the reredos, for the symbol of that which they call the Blessed Presence, or you must bring your pulpit into full view of the worshipers and you must open the Bible in front of them. That is what must happen to satisfy the people. In order to help them to understand and to sympathize with you in what you are doing with this book, as a Protestant minister, it is necessary for you to create within them the consciousness, first of all, of the need of wholeness of character. You must unify their lives. You must make them aware of the spiritual and aware of the ethical. That is your primary function, to make them aware of themselves and interpreters of themselves.

Some of you have been in the ministry as long as I have, and you have sometimes had intimate conversations which have startled you with men who have been for long officers in your church. Some years ago the chairman of my board of trustees and leader of a Young Men's Bible class, walked home from church with me and said:

"Mr. Gardner, I don't know just what you mean when you talk about the spiritual life! I do not understand that word spiritual at all. I wish you would tell me what you mean."

I remember sitting in the house of a lawyer who was treasurer of my church. I had made use of a phrase in connection with my prayer: "Grant, O Lord, that we may live in personal contact with thee!" This lawyer, after entertaining me at supper, said:

"Mr. Gardner, I want to be a good man, and I want to understand religion, and tonight you made use of an interesting and unusual expression. I am puzzled over it. I wish you would tell me what you mean. You prayed that we might live in personal contact with God. What do you mean?"

Now, you and I are using phrases in the presence of these people. They have come dimly conscious of a need and a longing. They do not know just what they are, and it is imperative that we should so explain them to themselves, that we should so understand these folk in the innermost regions of their souls as to create within them an awareness of what they are and to whom they are related.

If that is our primary business, the creation of a sense of God, what shall we do? Well, you know what we shall have to do. We shall have to change almost entirely our own conception of what we call public worship. We shall have to cease having "preliminaries," and make every element important and essential. We shall have to restore something of reverence to our people. I think one of the primary functions of the minister of today is to train people to worship, to habituate them to the idea that the church is not an auditorium, to abolish the hateful secularizing and degrading of the house of God and get back to them the idea that here, in the midst of this city, a group of humble-minded seekers after God purchased a little piece of land which they consecrated to Almighty God, and they put up these four walls in order that there might be a dwelling place of God and a meeting place for those who are the lovers and followers of God. We have got to create a sense that this is holy ground, that these are holy walls, that these are sacred benches, that people who come here come to see God, to hear God, to enter into relationship with God. And then, of course, we have to get the idea into the minds of people that here we are meeting men who are related to one another through their relationship to God, in order that they may find and express the soul of their city, in order that they may cure the infirmity of their city.

We shall never have a church that is worth anything until in all its worship it is aware of its neighborhood as a neighborhood that needs to be cleansed, washed, sanctified by the presence of the Spirit of God.

Now, all of these are elementary things to say about the work of holy men of old and about ourselves as their successors, but they are most imperative things, as it seems to me, and when we have created this consciousness and accepted this burden, then we shall see, in the last place, that what we have to do for the people in the interpretation of this history, the exposition of the significance of this institution and this act of worship and instruction, is to so create within them the sense of the infinite and the sense of the spiritual as to lead them to open the sails, so that when perchance the winds of the infinite blow again their souls may be filled, and they may be borne across the mighty main and to the haven of eternal rest.

That is what I conceive to be the function of the minister, and I trust, my brothers, that during this season in Northfield you are going to be made much aware of God and of your neighbor, and that you are going to see the life of your city, of your parish, in such fashion that whatever the difficulty, whatever the problem, when you go back to it you will go as men who have seen a vision and realized the power, the challenge and the call which will compel you and constrain you to make your city into the city beautiful. You can do it. You can remove from your city every slum. You can remove every feature of ugliness out of your city. You can make your people respond, as soldiers respond to the call of the bugle, when you go back. You can do it if whilst here you have learned to so relate body and brain and soul that you become wholly spiritual men, that so the Spirit of God may fill you with power and truth and grace as he did those holy men of old.

PRAYER.*

Charles Inglis.

Let me ask you to turn to the following Scriptures: Matthew 21.22, John 14, John 15, and the 1st Epistle of John 5.14! You will gather from these Scriptures that our subject today is prayer. I know of no subject of such paramount importance as the one we have under consideration.

For the sake of brevity on the one hand, and conciseness on the other, let us look at this subject in a fivefold way! First, where to pray; secondly, what to pray for; thirdly, when God answers prayer; fourthly, the hindrances to prayer; and lastly, the conditions laid down for effectual prayer.

Our first point. We are to pray in private, for the Lord Jesus said to his disciples, "Enter thy closet, shut to thy door, pray to thy Father in secret, and thy Father which seeth thee in secret shall reward thee openly."

I have observed during many years that all backsliding and Laodicean lukewarmness can be traced to a neglect of closet prayer. I am certain that we should never have the disastrous failures in public that we have if we were more alone with God in private.

Benaiah, one of David's mighty men, went down and slew a lion in a pit on a snowy day. I presume that there were not many on-lookers. One lesson I have learned from the story is this, that if we want to be successful in public we must seek to slay our lions in secret.

Then, I gather from Scripture that we are to pray in public. What a model prayer meeting we have presented to us in the first chapter of the Acts of the Apostles! Two things occur to me about that prayer meeting. One is that they gathered in numbers, for there were 120 persons. Next, they gathered with a definite object, for they prayed to be imbued with power from on high.

Under our second division, what to pray for, the Word of God speaks of three subjects.

First, we are to pray for all saints (Ephesians 6). Then in the 1st Epistle to Timothy we are to pray for all men, and in the Epistle to the Philippians we are to pray for all things.

One of the greatest mistakes in our prayer life is this, that we fail to take little things to God in prayer. If some wave of trouble enters our household, or some tremendous problem faces us, we fly to God at once. But it is the little things in our Christian life that weary, hinder and annoy. Again and again we fail to take the little things to him. We often sing, "Everything to God in prayer," and if we did so, many a load would be lightened and many a dark hour would be illuminated.

Sometimes God answers prayer after apparent delay. You remember the story in the 18th chapter of Luke about the unjust judge and the widow. The verse says, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Sometimes God answers prayer at once. They were putting up the telegrath wires in the Shetland Islands years ago, and the country folk came in by hundreds and stood gazing at these wires. Amongst the crowd was a keen business man, and by his side stood a half-witted boy. The business man, addressing the idiot boy, said:

"What a wonderful thing! When those wires are completed you will be able to send a message through to Aberdeen, three hundred miles away, and get an answer back in thirty minutes. Is not that wonderful?"

The idiot boy said: "I see nothing remarkable in that."

The business man said: "Do you know of anything more wonderful?"

The boy replied: "Yes. Did you ever hear of getting an answer before you sent your message?"

The business man asked: "What do you mean?"

The boy said: "I only mean the 65th of Isaiah, 'And it shall come to pass, before they call I will answer, and while they are yet speaking I will hear.'"

May I remind you of the hindrances to prayer? But perhaps I ought to cease speaking in the plural and confine myself to the singular: otherwise one could speak for hours on hindrances to prayer.

I recall a passage of Scripture which says,

* Northfield General Conference, 1926.

"If I regard iniquity in my heart the Lord will not hear me." My utterances may be most grammatical, my petitions may have Scriptural accuracy, but if I allow iniquity in my heart, that is, if I am not wholehearted for God, my prayers are going to be hindered.

Conditions for Effectual Prayer.

My object in reading those Scripture selections was to show the conditions laid down whereby every prayer would be answered. You will notice that the conditions are fourfold in character.

First, we must ask believingly. You may tell me that your difficulties are insurmountable, there seems to be no likelihood that a certain request will be granted. But my reply is, Ask believingly!

It was my privilege to know George Müller of Bristol, England, a man who trained and clothed and educated perhaps fifty thousand orphan boys and girls. He never appealed to a single person about the needs of his institutions, he never wrote a begging letter in his life. Yet God fully and abundantly met his needs.

George Müller was once in this country addressing a great crowd of people in a Presbyterian church. A poor woman was present with her little child. It had been the ambition of her life to hear George Müller. She attended the church, and as Müller stood up to speak, her child started to cry. The mother, rising from her seat, said, "I will have to go out without hearing Mr. Müller now." She was surprised to hear him shout out above the cry of the child, and tell her that she was not to leave the building, that he was going to ask the Lord to stop the child's crying instantly, and to send the child to sleep. He did so. Suddenly there was a calm. The child ceased crying, nestled down in its mother's bosom, and went fast asleep.

A second condition of effectual prayer is in the 14th chapter of John's Gospel: "If we ask anything in his name." We often finish our prayers by saying, "We ask it in thy name." That is no meaningless expression. It is often asked, What's in a name? It all depends what the name is. A name indicates authority and power. If you present a check at a bank the teller looks at the righthand corner of the check. He is after the name. Turning the check over he is still looking at the signature. God says that we are to ask in his name, and that name is good for any amount.

Next, John 15: Abide in him, and if his word abide in us, you shall ask what you will, and it shall be done unto you. "Abide" suggests the thought of oneness, of fellowship, and the nearer we live to the Lord Jesus and enjoy unbroken fellowship with him, the more certain we are to have our prayers abundantly answered.

The last condition to effectual prayer is recorded in 1 John 5, in these words: "Ask according to his will." The reason that so many prayers I was going to say are unheard, but certainly unanswered, is because we are so occupied with what we want, instead of what God sees that we need. One would almost think, from the way many Christians speak about prayer, that Philippians 4. 19 read, "My God shall supply all your wants." You will notice it reads, "All your needs." If God answered all our prayers and gave us all that we wanted, we should be sorry that he had done so.

There is a story told of a lady who was traveling across this continent with her little boy and a nurse who cared for the child. The boy was growing tired and fretful, and the mother, in speaking to the nurse, said:

"Please see that William gets all he wants!"

In the course of a few minutes the little boy burst into tears. The mother, who had almost lost control of her temper, said:

"Nurse, how many more times am I to tell you to let William have what he wants?"

The nurse replied: "That is the trouble, Madam! He has been chasing a wasp on the window. He wanted it, and I guess he has got it."

He did want it, but he never needed it.

What a comforting thought it is that the Lord Jesus promises to meet our every need for the pilgrim path! May we have greater simplicity in our prayers, and if we fulfill the conditions recorded in the Word of God there will be no such thing as an unanswered prayer!

WHAT IS GOD LIKE?*

Rev. James I. Vance, D. D.

As I read for our Scripture lesson a few verses from the 14th chapter of the Gospel according to St. John I want you particularly to notice the name he gives to God. He brings God out of the distance, out of the far-away, out of the mists and the clouds, out from the shadows into the near, until we seem to see him face to face and feel his presence.

Let not your heart be troubled! Ye believe in God; believe also in me! In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by me. If ye had known me ye would have known my Father also; and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us!

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.

When you go to your room, I would like you to reread that passage, substituting the word "God" for the word "Father," and see how much is lost!

We have considered the question, "What is God?" and now I want us to consider the question, "What does God look like?" God is a person. What kind of a person is he? Who is he?

Sir Conan Doyle, erstwhile writer of highly colored detective fiction but more recently engaged in research work in the spiritualistic realm, says that in one of his seances they seemed to get a message from the other side. They asked, "Is God over there?" Receiving an affirmative answer they asked, "What does he look like?" The reply came back, "We cannot see him. He is up there where the light is brightest. The light is so bright that it blinds us, and we cannot see what God looks like."

I suppose that is as far as spiritualism can go with this question. Is that as far as we can go? Is God in a place where the light is brightest, where it is so bright that it blinds, but does not illuminate?

To be sure, God said to Moses: "You cannot see my face, for no man can look upon my face and live," but I imagine that the reference is to seeing God with the eye of flesh, and not with the eye of the soul.

There is good authority for the belief that some day with our spiritual vision we shall see him face to face, and know as we are known. The great thing in a face is not its features, but the look, the expression, the character, the soul that shines out of the face.

You have known people whose features were faultless, but there was a look of vacuity there, an emptiness, a lack of character. It was impossible for you to carry that face in your memory. You soon forgot it. And then you have known people whose features were homely, but there was such a look in the face, there was such a soul shining in the countenance, that it captured your imagination and held your memory.

FATHER.

So I feel that the great thing in God's face is not so much his features as it is the look. What the look is Jesus tells us. He tells us in this passage that I have read, and he tells us over and over again. What does God look like? He looks like fatherhood. "He that hath seen me hath seen the Father."

As the darkness dissipates and the morning light grows clearer, as the clouds lift and the sun shines through, as our eyes are touched with vision and we look past the shadows and discover the great reality, this

* Northfield General Conference, 1926.
Dr. Vance is a Southern Presbyterian minister in Nashville, Tenn.

is the face of God that appears. He is our heavenly Father. That word brings him out of the shadows and down from the skies into home and friendship and fellowship, into the light, and makes God a real and helpful presence, the presence without which life is forlorn.

The old Jews saw it, but saw it dimly. One of them said, "He shall be called the father of the fatherless." The greatest of the Jewish prophets said his name shall be the "everlasting Father." But it was not until Christ came that full light dawned on that dear face.

There on the cross Christ reached up his hand, scarred with the wounds of Calvary, and tore off the veil, the veil which human fear and human sin had woven across God's face, and as we look upon the countenance thus disclosed the Spirit in our hearts cries, "Abba, Father!"

There are those who accept this interpretation of God, but who treat the fatherhood of God as a feature of theology rather than as a fact of experience. Theology uses truth to feed controversy. Experience uses truth to sustain life.

These people are curious about the size of God's family. Whose father is he? Yes, God is a father, but whose? How big is his family? Is he the father of all men, or of a few? Is he the father of the white race, but not of the black race, or the red race, or the yellow race? Is he the God of culture, but not of ignorance? Is he the God of the good people, but not of the bad people? Is he the father of the saint, but the judge of the sinner? Is he the ruler of the proletariat, but the father of the elect? How big is his family?

There are those who regard God as an aristocrat, and his family as the chosen few, and they belong to that family. They regard it as bad theology to teach that God is the father of all men. They brand anybody who teaches that doctrine as a poor theologian. But if theology means sacrificing the fatherhood of God to a dogma, I prefer a little less theology and a little more religion. The two are not always the same. People may love flowers and know little about botany. They may love stars and know little about astronomy. They may be religious, they may love God, and

Dr. James I. Vance of Nashville.

not be altogether orthodox and not entirely theological.

I prefer a little less controversy and a little more experience. I prefer to follow my heart, rather than my head, for with the heart man believeth unto righteousness, and the Spirit in our hearts cries, "Abba, Father!"

You will search the Bible in vain to discover any teaching that God desires a small family. God would have all men be saved and come into the knowledge of the truth. There is no evidence that God has ever repudiated any of his children. They may have repudiated him, but he has never repudiated them. They may have been alienated from him, but he has never been alienated from them. Jesus did not die to reconcile God to us. He died to reconcile us to God.

After one of my addresses a lad came up and asked a question. He looked as if he might be 16 or 17 years of age. I was amazed at the question.

"What place does the atonement have in the gospel? What part did Jesus have in the atonement, if any? My friend and I have been discussing it. He insists that all that Jesus did was to bring a moral influence into the world, and give us a good example and a good teaching, but I have been insisting that he made atonement for our sins. Now, what about it?"

"Well, my boy," I said, "you are dead right, and never let go your conviction!

But have a big enough view of the atonement! Christ paid the penalty for sin, but Christ in his atoning work did more than merely die. All that he was and all that he is was a part of his atonement, and it was all to make us see that God is our Father. For until we discover that, however many creeds we may subscribe to, we are not really saved."

"He that hath seen me hath seen the Father." Christ came to show us the way back to the Father's house. If the fatherhood of God is limited, the brotherhood of man is limited. If the fatherhood of God operates in a small zone, the brotherhood of man operates in a small zone. Does it? Is that the teaching of Jesus?

When Jesus said, "Love one another," did he mean, provided you belong to the same church, or the same class, or the same race, or the same set, or the same nation, but if one is a German and the other a Frenchman hate each other as much as you please, if one lives on the continent of Europe and one in rich America then you may despise each other all you have a mind to?

When Jesus gave us the Golden Rule was he speaking merely of a fraction of humanity? When he said, "Whatsoever ye would that men should do to you, do ye even so to them," did he mean, provided you are redeemed people, but if some are unredeemed and unregenerate, then you can treat each other as you please? If that is what he meant, the Golden Rule ceases to be a rule of gold and becomes a rule of brass, a rule of iron, a rule of stone.

In that prayer which has become the great race prayer, "Our Father, which art in heaven," did he mean to include in "our" just a fraction of humanity? If so, then that great prayer dwindles down into a narrow sectarian petition. Is that what Christ meant? I decline to believe a thing like that of Jesus. I refuse to be satisfied with a crumb when I may have a full loaf.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind!"

God is our heavenly Father. He is the Father of all men. He is your Father and my Father. He is the Father of the white race and of the black race and of the red race and of all the races. He is the Father of saint and sinner, of the criminal, of the vagabond. Why not?

Paul is speaking on Mars' Hill, and he says: "Since we are also his offspring." He was not talking to Christians: he was talking to pagans. Now, offspring is not things: it is people. Your offspring is your child. The same is true of God.

Do not get excited! I am perfectly aware of the fact that I am skating on thin ice, but I am not a heretic. The people who hold to the iron-clad, extreme, over-done Calvinistic type of theology may be scared by the sort of statement I have made, that God is the Father of all men, but be patient with me a while, and I think we shall come out all right!

I want us to think for a while about God as our Father. Are you weary? Are you perplexed? Are you lonely? I want the thought of the fatherhood of God to sink down into your weary heart. I want us to think of the fatherhood of God not as a dogma to bolster a system, but as the manna of heaven to feed our hungry souls.

Kinship.

Fatherhood means kinship. There is something in our natures that cries out for God. No one who is godless can be happy. There is a loneliness, there is an incompleteness, there is a homesickness until we find our heavenly Father.

We are hopelessly, incurably religious. No matter how far one may wander into the far country, soon or late there comes an hour when sin sickens him, and standing up from his shame he starts in his rags to the land of his hopes and his dreams, with the old cry on his lips, "I must arise and go to my father!"

It is this awakening and return that Jesus came to accomplish. Jesus came to recover what had been lost by sin. He came to make us consciously partakers of the divine nature.

Jesus is the good shepherd, going out after the lost sheep and searching until he finds it. And then, when he finds it, he brings the lost sheep back home, and lays it in the Father's arms.

Christ did not create God's arms. The arms of the Father were there all the

while, outstretched and waiting. Christ did not die to make God love us. God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Christ died because God loves us. He hung on the cross to show us that he who sits on the throne is not a force God, but our heavenly Father, and that this feeling of loneliness and homesickness in our hearts away from him is because he is our blood kin, and our restless hearts can never find rest until they rest in him.

Fatherhood means responsibility. Any one who becomes the head of a family loads himself with a certain amount of responsibility. He is under obligation to do all that he can for the happiness and welfare of his family.

Can God escape a similar responsibility? We say that salvation is the work of grace, and it is. A few days ago an article was sent me devoting a page and a half to a severe criticism because I had said that man does nothing to earn his salvation. I stand by the statement despite the criticism, because salvation is never earned. You cannot buy it. You cannot deserve it. Salvation is a free gift. It is the gift of God's grace. And yet, isn't there also a sense in which it is true that on God's part salvation is an obligation? If he be a father, he is under the common obligation of fatherhood to do all things in his power for the happiness and welfare of his creatures.

Salvation is a necessity for us. If we are to come into conscious fellowship with God, we must be born again. But is not salvation also a necessity from God's side? Suppose God had done less than the most that God can do to bring this lost race back to him? Then God would have lost his character.

There is no evidence that God has ever had any desire whatever to shirk his obligation, because Christ was the Lamb of God, slain from the foundation of the world. Calvary has always been in God's heart.

Fatherhood means solicitude, and solicitude means concern. The Bible name for this concern is predestination. It is a word a good many people do not like, but when you understand it aright it is one of the most precious truths in the Bible, because predestination always means salvation. God does not damn people. Sin damns them, and God is not the author of sin. God's whole effect is to keep us from sinning.

Let us see how predestination reads in the Bible! "For whom he did foreknow—" Does it say, "He also forgot, and whom he forgot he also did predestinate, and whom he did predestinate he condemned, and whom he condemned he shut up in hell, and whom he shut up in hell he forgot forever"? Is that the way the Bible doctrine of predestination reads? No! Let us read it from the pen of Paul! "For whom he did foreknow he also did predestinate to be conformed to the image of his Son. . . . . Whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." It is God's decrees climbing the stairs of salvation.

Solicitude means something more than concern. It means care. God has not only been thinking about us, but he has been doing things for us. He is out for human welfare. If our salvation depended on our own efforts it would be a poor affair, but God is working for us.

His eye slumbers not, nor sleeps, and whatever our lot or condititon in life may be we may say with Paul, "If God be for us, who can be against us?"

Solicitude means something more than concern, and something more, even, than care. It means love. God loves us, and he loves us whether we are good or bad. God is not so poor a father as to stop loving a child who has gone astray. God hates our sins, but he loves us with an everlasting love. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

All that, concern and care and love, God is because he is a father and is solicitous about his children.

Discipline.

Fatherhood means discipline.

The picture changes a bit. The hardest thing for a parent to do is to punish a child,

but there are times when it must be done, and when it is done the parent suffers more than the child.

There was a woman in my church who had a son who had committed a crime, for which he had been sentenced to jail for six months. We were there in the judge's office to do what we could that the verdict might be mitigated. The woman was broken-hearted, I thought it would kill her, but the boy stood by sullen and unconcerned. Yet the woman had not committed the crime: it was the boy. But she was his mother, and it was mother love suffering.

Any parent understands. And because God is a father he suffers when his child is punished. But the violation of law always involves penalty, and that penalty must be paid.

Suffering is of two kinds, punitive and disciplinary. Now, follow me closely, for this is where we cross thin ice! So far as the punitive side of suffering is concerned, God has taken that on himself in the death of Jesus Christ on the cross, so that for those who accept Christ as their Saviour there is no more penalty for sin. We may accept Christ, or we may reject him.

"The sweet compulsions of his grace
Respect our sanctity of will;
He giveth day,—thou hast thy choice
To walk in darkness still."

If you accept Christ the penalty is gone from suffering. If you reject him that penalty must be paid by yourself.

But there remains the suffering that is disciplinary. This God uses to make his children more and more into his likeness. It pleased him to make the great Captain of our salvation perfect through suffering.

Jesus said to Paul: "I have called thee to suffer." He did not mean, "I want you to pay a penalty," but he said to Paul, "I want you to suffer because if you are to have a world ministry you must suffer. I want you to widen out in your sympathy and to grow in your stature of soul until you can be an apostle to all mankind."

God can do things for you and me through suffering that he can never do in any other way. This is what it means, my friends, when the day is dark and the road is rough and steep.

One day I was calling on a woman in my congregation who had lost her only child, a fine lad of 13 or 14 years, the only bright spot in her life. She was alienated from her husband. She had lavished all her life on this boy, and now he was gone. The blow had almost dethroned her reason. I was trying to comfort her. In the midst of our conversation she said:

"Do you think God took my son from me to punish me?"

I said: "Do not think that of your heavenly Father! You would not do such a thing: why do you think God would? He has gone because his little body lacked the power to resist the disease that assailed it. The world is governed by law. It must be, to be governed at all, and in the order of events this came to him. What God wants you to know is that he feels the burden, too. He suffers all that you suffer, and he wants this sorrow to be sacramental, so that it will draw you into closer fellowship with him."

These afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory. It takes the furnace to make steel: it is the same with the soul.

Yearning.

Once more, fatherhood means yearning. I do not know a better word for it. If we would know what yearning is in fatherhood, let us study afresh the parable that we call the Prodigal Son!

The hero of the story is not the son: it is the father. I think Jesus gave us this parable not so much to tell us the story of a wanderer who came back home as to paint for us the picture of the father face of God.

Here was a boy who flung himself out of home. He demanded his part of the estate, and it was given to him. He wandered into the far country. Why should the father worry about this boy? He has done all he could for him. He has done his best to give him a start in life. He did not throw him out. The boy, smitten with wanderlust, took himself away from home. Why should the old man worry about the boy? Oh, but he is his father, and so he sits there in the doorway of home, praying and

looking and longing until at last love's vigil is rewarded and the wanderer comes back to the father's house.

Jesus says that that is the story of God. We throw ourselves out of our Father's arms. We wander into the far country of sin. God does all that he can do for us. He provides a Saviour and salvation, a Saviour who can save unto the uttermost all who come unto God through him. He has gone as far as a God can go to reach the wanderer. Why should he worry about us any more? He has done his part. He has absolved himself of all responsibility and obligation. But he is a father, and so he sits there in the door of his heaven, waiting and longing until at last love's vigil is rewarded and the wanderer comes home.

How can we stay away from a God like this? How can we keep out of his arms?

There is an old story that we have in the South of a father whose boy had been in a furious battle one day, and at the sunset hour the old man wandered into camp to see what had become of his son. He got permission from the commanding officer to go out and search for the boy, who had not returned. The lines were too close to carry a light, and so as he went out on the field where the dead and the wounded still lay, to look for his boy, he walked up and down amid the slain and the dying, crying his boy's name: "John Thomas, your father wants you! John Thomas, your father wants you!" Soon a groan took him to the side of his son, who was desperately wounded, and directly, with the body of his soldier son across his shoulder, the old man was staggering back of the lines.

Something like this is the story of the heart of God, of the love of God, who walks up and down amid the slain and wounded by sin, crying our name.

This is what God looks like. These are the features in the face of God. He is our heavenly Father. Son, daughter, come home to God! Your heavenly Father wants you.

THE DOCTRINE OF LOVE IN THE NEW TESTAMENT—V.*

Rev. James Moffatt, D. D.

The second section in our study is the teaching of St. Paul on God's love to man and man's love to God, and mutual Christian love.

In St. Paul's theology the same methods that were found in the teaching of Jesus are preserved, upon the whole, with one or two natural and characteristic additions.

God's Love in Redemption.

God's love for man in St. Paul is bound up with redemption. Redemption, for St. Paul, is a supreme manifestation of the love of God. It reveals the truth in the fact that God loves us with a love that survives human sin, and more, a love that aims to draw us from our sins by showing us what our sins mean for us and for him.

God's love is the cause, and not the effect, of redemption. It is such an obvious thing to say that one is almost ashamed to say it, but you find it requires to be said again and again to your congregations. God's love is not the effect, but the cause. "God so loved that he gave." "Herein is the love of God manifested, that God sent his Son into the world."

Paul's gospel is a gospel of redemption, and therefore he concentrates attention on the proofs of God's love offered in the redeeming act.

What brings out the love of God for us as moral personalities, according to St. Paul, is the fact of moral need, and so there is a difference between the standpoint of Jesus and the standpoint of Paul which is quite intelligible. Paul never uses God's goodness in nature to illustrate God's love except once in a speech of his in the 14th of Acts, when he speaks about the goodness of God in the providence of nature. Paul sees the greatness of God's love in his love for enemies, for rebellious people, for sinful men, and for sinful men not only in Israel, but in humanity. That is the dominating

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Dr. Moffatt is professor of Church History at United Free College, Glasgow.

Dr. James Moffatt of Glasgow.

conception of Paul's teaching upon God's love for men, that it is redemptive, and being redemptive, universal.

The convincing proof of God's love is the death of Jesus Christ. "The life I live," he says, "I live by faith in the Son of God, who loved me and gave himself for me." "God commended his love toward us in that while we were yet sinners Christ died for us." And again, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."

This love of God for us, as we experience it, is the best of all hope for the future, and the death of Christ is always interpreted in relation to the love of God, which is its inspiring motive and end. That is the center from which we can view the teaching of St. Paul upon the divine love to human nature.

This divine love is expressed in three cardinal texts.

Galatians 2.20: "The life I now live I live by faith in the Son of God, who loved me, and gave himself for me."

Paul's favorite word for the relation of man to God is faith, rather than love. Therein he is exactly in line with Jesus. The first and the last thing we have to do with faith is to live by it. "The life I live I live by faith." This faith is called out by the character of God in Christ. All human faith depends for its quality upon the character of the God who evokes it, and it is the love of God in Christ that evokes the special quality of Christian faith.

The second great passage is Romans 5.8, one of the classical passages in the whole teaching of St. Paul on the atonement: "God commends his love, God proves his love for us by this, that Christ died for us when we were still sinners." The supreme proof of love.

Thirdly, the great passage in 2 Corinthians 5.14: "For the love of Christ constraineth us," controls us, or controls me, rather it ought to be, because the plural there refers to Paul himself. "I am controlled by the love of Christ, being convinced that as one has died for all, then all have died, and he died for all in order that the living live no longer to himself, but to him who died for them."

The effect and object of Christ's love is to produce a relationship between the redeemed soul and God. This divine love, which is expressed in his grace, according to St. Paul, must have a meaning. It is self-sacrifice, the highest form of love known to us. But self-sacrifice must have an object, and the reason it is never enough to say this is the highest form possible in which love can be proved, is because we cannot conceive of any one doing a thing gratuitously merely to show the depth of his affection. A man may be willing to die for others, and so to prove in the supremest way his love for them, but he will not actually lay down his life to show his love. There must be some urgent necessity for it. There must be no other way. The self-sacrifice must be a reasonable act, even when it is shown in its most extreme form.

Self-sacrificing love never sacrifices itself merely for an end of self-expression. It is always for an end of gain to its object: otherwise it would be folly.

According to St. Paul, the seriousness of the situation created by human sin called for this self-sacrifice on the part of God. Even God cannot forgive sin, St. Paul taught, without showing his moral integrity and without evoking faith and trust on man's part, and in forgiving, that is what the love of God has to do.

God's love means an agony of soul, as it always does in the life of anyone who forgives another person. The forgiving person

always feels the sin more than the person who is forgiven. At the outside, the sense of sin is more deeply felt by the wronged person, often, than by the person who has done the wrong.

Righteousness and God's Love.

That is what is meant by God's love. The sense of penitence has to be inspired in the wrongdoer, and it is inspired by the wrongdoer seeing what this sin has cost to God. That is, God's love becomes God's righteousness, and that is why Paul often speaks about God's righteousness rather than God's love, because righteousness, in the Pauline epistles, is love viewed in the aspect of holiness, with an extreme regard for moral realities. That is why, throughout St. Paul's epistles, you find the use of the double word righteousness and love.

It is an interesting fact that Christ's love for man, which is the expression of God's love, is sometimes called the expression of God's righteousness. There is never any problem for Paul in the relation of grace or love to righteousness. The death of Christ reveals faith, and there is no trace of the idea that God's love is appeased by Christ as the representative of merciful love. That is an entire misconception.

It is at this point that we must notice how closely St. Paul approximates to the teaching of Jesus on this subject. Paul, in speaking of God's love or righteousness, is dealing with the same situation that Jesus dealt with in criticising the Pharisees. Paul found the same God as Jesus, and the controversy between Jesus and the Pharisees is practically reproduced in the criticism passed by Paul, who was once a Pharisee, upon the practical working system of his old religion.

Faith is conditioned by the character of the God who evokes it. "Our God is one who gives himself freely to man in his need," says St. Paul, just as Jesus said it, but in a different way. The apostle's phrase, "righteousness by faith," aims at the same idea of life really imparted by God, because when Paul speaks about justification,—we are justified freely by God's grace, or by God's love,—he means not a formal verdict or a declaration, because that would not alter man's nature or personality. He means the statement and the verdict of God as the Father.

St. Paul looks upon God and interprets his character through the cross. The cross proves that God is a God of love, a God who has mercy even upon the ungodly, and it also proves that he will not condone sin. The sinner can trust the love of God, and also trust God for punishment, because, as Socrates reminded us long ago, the deepest craving of the awakened conscience, the emotion that rises in a man's nature when he has done wrong, is ultimately the desire to be punished, the craving to be dealt with.

Of course, there is the impulse to cover up sin and hide its consequences, but the curious fact of the moral nature is that as it ripens under unconfessed sin it comes to demand punishment. That deep thought is expressed by Socrates in the Platonic Dialogues. It is verified on all sides of us. It is that craving which is met in the cross. The sinner feels, now sin is punished on the cross, and therefore the sinner can believe in God, and his faith in God is the faith in the God who loves and also the God who deals stringently and thoroughly with moral evil.

That is why, in dealing with righteousness, which is often the synonym for love in St. Paul, we have always to remember that we find the apostle using the classic term of Jewish religion in order to bring out the moral quality of love.

Once, speaking about the love of God, the apostle refers to that phrase, the "Beloved," in the Epistle to the Colossians, where he speaks of God, who has saved us from the hour of darkness. What is really meant is the relation of his Son, the Beloved, the Messianic term Beloved, that we saw used of Jesus. God's love for Christ is implied in the vocation of Jesus.

That leads to this thought, that God's love for Christ enters into our experience, and yet Paul does not often speak about this. He uses it mainly for two reasons when he speaks about a creature's experiencing God's love. Sometimes it is for the sake of inspiring courage and confidence, sometimes for the sake of promoting mutual peace among Christians, that as they receive the love of God, so they are bound to be in harmony and fellowship with one another.

The best expression of that, which is of course common, is in the famous benedic-

tion at the end of 2 Corinthians 13: "The grace of the Lord Jesus Christ, and the love of God," that is, God's love to us. The grace of the Lord Jesus Christ is a historical manifestation of God's love and forgiveness. That is how we all meet in the ordinary experience of God's love, through the historical manifestation of Jesus and the love of God and the fellowship of the Holy Spirit, the fellowship created and inspired by the Spirit in the church.

Paul, writing to this quarrelsome Corinthian church, reminds them that the love of God, which meets them with forgiveness in the cross of Christ, lays upon them an obligation to love one another and to join hands in Christian service.

These two supreme motives, courage in facing trouble and unity among Christians, these are the two main motives for God's love entering the Christian experience.

"Brethren Beloved by God."

Now, it is common in St. Paul to find Christ referred to as "beloved by God." The old title of Judaism was taken over by St. Paul for the church as the new Israel, and over and over again in the epistles the title for the church is "Brethren beloved by God."

I would like to call your attention to one rather striking use of that phrase in Romans 1.7. Paul is addressing the church in Rome: "To all in Rome, beloved of God, called to be saints." That is one side of the page. The opposite side of the page is the last chapter of the Book of Acts. This church in Rome, when Paul got to Rome eventually, was described to him by the local Jews, who had only this to say about it, "We know that everywhere this sect is spoken against." That is the outside view of the Christian church in Rome. "It is a sect that is spoken against." That is the contempt of the pagan world and the Jewish world for this little organization that was arising. But the inside view of the church, according to St. Paul, is the "beloved of God, called to be saints." You have always to set "beloved of God" against what is said of the church by outside critics.

Many people would have far more faith in the church of God if when they read criticism in modern newspapers they would set against the criticism the inner experience, the divine love that has chosen the church and chosen it for a reason which is deeper and more divine than any human criticism.

This is also interesting: three times over we find the love of God connected with election. In studying the New Testament, reading nothing but the Greek New Testament for eight or nine months, I was greatly impressed with two things. One was the remarkable prominence, which I hitherto had not realized, given to sins of the flesh, and secondly, the great prominence of the doctrine of election.

With regard to election, Paul three times refers to election of God in connection with God's love, and in every case the election carries with it a moral obligation. As we all know, the doctrine of election in the Old Testament is election of service and responsibility. So, if you look at the Christian church, if you look at the passages in Paul's utterances that speak of election in connection with God's love, you will find invariably that as soon as the word passes Paul's lips he links it to some special Christian duty of service or moral responsibility.

For example, 2 Thessalonians 2.13: "We are bound to thank God always for you, brothers beloved by the Lord, because God has chosen you as the first to be reaped for salvation, by the consecration of your spirit and by faith in the truth. It was for this that he called you by our gospel, to gain the glory of our Lord Jesus Christ." The moral obligation of consecration to service and the knowledge of the truth. That is rather important, I think, but all these references to God's love for Christians in their own experiences and the atonement run up to this fact, that it is fundamental for St. Paul that the appearance of Jesus Christ in history marks the beginning of a new era in religion, the new, the final order in which God is worshiped and trusted and served as a God of moral purposes and good will.

The era of the law is past. The self-sacrifice of Jesus and obedience to the will of God inspire heart-felt obedience, and Paul sees in this appeal of grace the unquenchable oneness of religion and duty.

Once life surrenders to the love of God, we are taught by St. Paul, and once life becomes one with the object of its devotion,

then no law of external regulation is required to promote service, or to restrain evil. The spirit of divine grace starts the genuine instincts of sonship, of loyal service, in those who realize that they owe everything to the God who has loved them and redeemed them in Christ.

According to St. Paul, faith casts the seal on this redeeming love of God which meets us in Jesus Christ. As a man has faith in Christ, he becomes more and more conscious of the wonderful love of God which becomes part of his life, and so his personal life is heightened and intensified.

Paul knew this, and taught it as a fact of his own experience. The final power that had broken down Paul and lifted him to a new life of peace and joy was not dialectic or the law, but the overwhelming evidence of God's love to man in Christ. And this great event of his experience had been the dawn of a new life. He could compare it to nothing but the work of God's creation. He speaks about it in 2 Corinthians twice over.

The passages are familiar, but never too familiar to read again. "God, who said light shall shine out of darkness (the very God at the beginning who said, 'Let there be light,') has shone within my heart to illuminate men with a knowledge of God's glory in the face of Christ." The revelation that had come to Paul, he said, was just like a new creation, and a creation that was meant not for himself, but for others.

For Paul, as for anyone who meets love in God, or any man, love is more than a delight: it is a joy and a wonder, a wonder more and more. "The life I now live," says St. Paul, and the words throb with passion, "the life I now live I live by faith in the Son of God, who loved me and who gave himself for me." The life of faith issues in love, and love is the fruit of the Spirit, and this life of faith, which is started by Christ's love, now issues in a fresh devotion of the apostle to other men.

Before we pass to that, let me say a word upon the second phase of our subject, namely: What is St. Paul's teaching about the response of man to God?

Man's Love to God.

It is rather remarkable how seldom and incidental are the allusions in St. Paul's epistles to love for God or Christ. There are none in the epistles to the Thessalonians, none in Galatians, none in 2 Corinthians. There is a merely incidental one in Romans, and only three in 1 Corinthians.

In 1 Corinthians 2.9 we have, of course, the quotation direct from the Old Testament: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then there is the passage in the 8th chapter: "If a man loves God he is known by him," and then there is the tremendous outburst at the end of the first epistle: "If any one loves not the Lord Jesus, let him be anathema!" God's curse be on him! The passionate indignation of the man arises. The outburst shows Paul's deep conception of the vitality of love to Christ.

Once also in the Epistle to the Ephesians, at the end: "Grace be with all who love our Lord Jesus in sincerity!" The word "in sincerity" there probably means "in incorruption." All those who have an undying love for Christ. It is connected with various words by different interpreters. Some say it should go with Jesus Christ: "Grace be with all who have a love for our Lord Jesus Christ, the eternal Lord!" But most probably it goes with love: "Grace be with all who have an undying love for our Lord Jesus Christ," an undying love meaning a love that is not a matter of whims and moods, but permanent.

Perhaps the best illustration is the famous remark of George Eliot, who had a real interest in the "Imitation of Christ." She writes in one of her letters after she had been reading the "Imitation of Christ" again, and she says: "It would persuade me to be good for a time."

That is the mood against which Paul argues. He says: "Grace be upon those who have an undying love for the Lord Jesus!"

These are the few references to love to God, or devotion to God, in the epistles. There are remarkably few. You remember we saw the same reticence in the teaching of Jesus. Of course, you must remember in all honesty that there is a note of praise and thankfulness to God, which is not connected with this love, running all through

the epistles. The gratitude and joy of the redeemed surges through Paul's epistles, and has no reference to love for God, although it may be rather significant. At the same time, I think it is interesting to notice the paucity of allusions.

Paul's Language.

I admit quite frankly that we have no record of the private devotions of the apostle Paul, any more than of any primitive Christian, but we do get specimens of how Paul prayed and praised, and the sort of language which naturally rises to his lips.

It is not the language of endearment. It is not the language of our modern hymnbooks. Paul never calls Jesus "My Beloved." He never uses that heated language which we find, for example, in Faber and some others of his school. Not that Paul lacked passionate devotion to Christ. All the warmth of his heart comes out in his care for the churches of Christ. He calls himself Christ's slave. No one valued more than Paul the freedom of sonship which faith brought, in the sense of being within God's household, but still Paul said, "I am Christ's servant." He once called Christ a "brother." Christ is the firstborn among many brethren, but only from the standpoint of a divine purpose. He never called Jesus his "elder brother." Jesus drew out Paul's love in service, in obedience.

When Paul spoke about Jesus it was "My Lord." When he spoke about God it was the God "whose I am and whom I serve." Now, Paul is not alone in this, of course. The significant thing is that Paul is an early Christian in the first century of whose inner religious life we know most, and it is important that when Paul uses the language "beloved" it is used to his fellow-Christians, not to Christ.

We moderns reverse that. Lately I have been engaged on a committee in Scotland drawing up a new hymnbook for use in the Presbyterian churches. One of our great commissions and difficulties is a rich and good section of hymns on brotherly love. It has been one of the most difficult things in our task.

It is significant for us that Jesus Christ drew from primitive Christians far more than mere awe and reverence. He drew devotion, passionate love from them, but they expressed that devotion by calling him "Lord." There was a sense of reticence, a magnificent reverence in their language to Christ, which proves the depth of their devotion. The avoidance by the early church in its healthiest days of luscious and sentimental love language to the Lord is one of the supreme proofs of its vitality.

Paul could suffer, and did suffer, for his Lord. He spent his life gladly for the sake of Christ, and that, friends, rather than any love language, was the way in which Paul chose to express his absolute devotion to the Lord who had loved him.

Now, we ask, why was it that Paul, like Jesus, preferred trust or faith to love as the expression of our attitude towards God? Well, I think just for this reason, that faith involves love. Paul never made love to God the supplement to faith, as the Roman Catholic Council at Trent did, and as Thomas Aquinas did. The Roman Catholic teaching is that faith must be supplemented by love: faith is genuine when love stamps it. That is against the evangelical Pauline doctrine, according to which the heart affection of love is the essential element of any true faith. Paul makes faith central because it denotes and connotes moral obedience and submission to the redeeming will of God. Faith, rather than love, carries with it the humility, the moral reverence, which is essential on the part of the redeemed Christian to his Lord. It carries that far better than the love language which in the medieval church became, in many cases, a pietistic and unethical luxury, an indulgence in love language which lost the ethical fervor of the New Testament.

That, then, is the significant thing about love to God in St. Paul. The same chariness is on Jesus Christ's lips about the use of love language, the preference for the language of faith and moral trust.

The Mutual Love of Christians.

That brings us to see how Paul preferred to show love to God in mutual love through the church, and there is the richest portion by far of St. Paul's ethical teaching. The mutual love of Christians, in every epistle this comes before us. Sometimes the word "philadelphia" is used, brotherly love, in the wider sense. "Philadelphia" origi-

nally meant, of course, the brotherly love of brothers of the same family or group; as, for example, among the Jews, fellow Jews. The Christian church broadened "philadelphia" to include members of the same household of faith, whatever nation they belonged to.

I would like to call your attention to an interesting point about that. In 1 Thessalonians 4.9 Paul is writing to the Macedonian church, which had so engaged his love, and praised it for its national qualities. He says, "You have no need for anyone to write to you as touching brotherly love. You do not require me to write to you about that. You yourselves are taught of God to love one another, as indeed is your practice to all the brethren that are in Macedonia."

The Macedonians were famous for their kindliness of character, and Paul here mentions the fact that in writing to a church composed of Macedonians he does not require to instruct them upon what is expected of them. They are all naturally affectionate, kindly people. But notice that that kindliness and brotherly love, which is a racial instinct, does not necessarily involve moral purity or dutifulness in work, and Paul, who says, "I don't need to tell you, to warn you to love one another," goes on to say, "But I must tell you that you have got to attend to your own business and work with your hands, and, secondly," he says, "I must warn you that you must abstain from sexual vices." The affection of brotherly love, the natural, instinctive relation of kindness and of love, requires to be supplemented by a warning against slackness, indolence, and also against impurity.

The second point I call your attention to about this word "philadelphia" is that it became often unreal. For example, in the Epistle to the Romans, in the 12th chapter, that richly packed chapter of ethics, "Be kindly affectioned one to another with brotherly love," he says: "put affection into your love for the brotherhood." In the previous verse he says, "Let your love be a real thing! Let love be without dissimulation!"

Dissimulation in Christian Love.

We will repeatedly come across this warning in Paul's epistles, the danger of dissimulation in Christian love.

When the English Authorized Version was written, dissimulation had, unluckily, a wide vogue in some of the highest circles in England. The age of Elizabeth was distinguished by shining qualities of learning and enterprise and culture, but there was a notorious drawback. Never had men of letters a higher standard than in the Elizabethan age. Never had men of action broader aims. But they had little idea of telling the truth to one another, they had little thought of telling the truth to their queen. The dissimulation prevalent under Queen Elizabeth and King James equalled that of the most reckless and pertinacious of modern demagogues, says one of the critics.

Those who practised dissimulation were people who, with hands not quite clean, pretended affection for the sake of some ulterior end.

Of course, in the primitive church things were different. The social relations of members were quite unpolitical, but dissimulation thrives upon any soil of human intercourse, and it is fostered in the relation of Christian fellowship just as easily as in courts and political clubs.

Hate can be dissimulated. Judas betrayed Jesus by a kiss. His indignant reproach to Judas brands the sin of hiding malevolence under a friendly guise, of professing affection, and yet professing affection by employing it to mask a sinister purpose.

People can pretend to love one another more than they really do, or they can use the phrases of Christian love without putting their hearts into them. That, you may say, is rather surprising in the first days of the primitive church. Why is it that St. Paul, with his keen eye upon the churches, over and over again in his epistles says, "Let your love be without hypocrisy, let love be without dissimulation"? Well, Christians were tempted to love one another in an unreal way because it was expected of them that they love one another. All who belonged to the Christian community knew perfectly well that the Christian obligation was to love one another, and it was so creditable that there was a temptation to assume to obey it, even when there was no great desire to have it.

In the Roman church the tendency was not

as in Macedonia. Roman Christians always were comparatively unmoved by emotion. Roman religion never fostered spiritual results. It was a religion of the state. It was not like the relation of the Greek cults.

Whenever the Christian church succeeds, as it was succeeding in Rome, whenever it becomes a warm, useful circle, people are drawn to its membership, often from motives not the highest.

My old Professor Bruce was one of the most honest men in Scotland. He was minister of the church which I was afterwards privileged to serve. We had in that church an old, rugged Scotch sheriff, one of the most honest and unsentimental of men. He told me once how he came to love Professor Bruce.

He was a young lawyer, starting business. He went to Professor Bruce and told him that he wished to become a member of the East Church. Bruce, in his sturdy, unflinching way, looked at this young lawyer and said:

"Mr. Smith, I hope you are not joining this congregation for business purposes!"

The sheriff said to me that he had no idea a minister could speak so plainly. He knew perfectly well that some lawyers joined certain congregations for business purposes, —not altogether, but the choice of the congregation was determined by the fact that he might get into a good connection with the people,—and the fact that the minister could put his finger upon that temptation in his life won the heart of the man.

That kind of subtle danger in the mutual love of Christians meets us all through life in various ways. I could give you illustration after illustration of the way in which that works, sometimes through undue reserve, sometimes through volubility. Human intercourse gives us occasions in common fellowship of being untrue to one another, of modifying our language, sometimes, just to suit what we think the people would like. We do not use language, sometimes, to express our own convictions. We want to be upon easy terms and comfortable relations with people, instead of telling the truth in a quiet and good way.

There is a dissimulation which is extremely subtle, the desire in life to spare people the pain of truth. That is a dangerous form of untruth, the desire to spare people the pain of truth.

One of the most remarkable analyses of that is by one of our leading Scotchmen, Dr. Neil Munro, who notes this feature of Highland character in Scotland in his novel "John Splendid." He flatters his chief. He fails to oppose his chief when he is going wrong. He tells his chief at a critical moment what he knows his chief would like to hear, not what he ought to hear. The mark he was hitting at was between duty and low inclination. He asks John Splendid's advice, and Splendid, who loved the man, did not love him enough to tell him the truth. He echoed the man's lower wishes, and tragedy came to his life.

That is love with dissimulation. This faculty of not being true in love runs through human intercourse. I notice that Dr. Havelock Ellis, the great psychologist, in his book upon "Man and Woman," after giving the various reasons which were tabulated by an Italian scientist for cunning in woman, finishes off by saying that he would like to add another cause of dissimulation, particularly in woman, and that is in the compassion of woman, in the exaggerated desire to avoid hurting or shocking others. That, he says, is one of the most frequent causes of minor dissimulation, and works more powerfully in women than in men.

There are two dangers to larger life which Paul has often in view: individualism and the lack of straightforwardness in practical dealing and intercourse.

Love and Truth.

In connection with this occurrence of love and dissimulation in the Pauline ethic, I want to prove to you how deeply and unsentimentally Paul viewed the practical life of his churches. "Telling the truth in love" is one of his great phrases in Ephesians 4. 15, one of the most difficult phrases in the epistle, but a phrase which means more than speaking the truth,—it is holding by the truth. The point is that to be truthful, to hold to the truth, means that we grow up in love.

The connection of truth and love is one of the difficult ethical problems. Often there is the danger, as Paul points out, of

allowing our love to deflect our sense of truth. In other cases, of course, the sense of truth is allowed to deflect love, but more than once Paul points out and puts his finger upon the supreme danger of unreality in Christian fellowship.

Nothing is more valuable in Christian fellowship than to have men or women, good friends who can be depended upon, to tell us the truth quite frankly, and give us sound advice. It requires that we be able to take that advice, of course. Most people, when they take advice, simply want confirmation of their own preconceived opinions, and they resent extremely any divergence from it. But to speak the truth in love, to receive the truth in love, is one of the most valuable qualities for knitting people together in Christian fellowship.

Few things in ordinary ethics would repay us better than to study the possibilities of dissimulation, high and low, in the practice of Christian love, and to remind ourselves again and again of the duty we owe to others of candor and sincerity, and that truth which is the outcome of devotion to the ends of God in human personality.

(To be continued.)

TO INSURE PEACE.

There has never been a time when the Christian world has evinced so great an interest in the subject of peace as in the years since the close of the great war. The extent of the evil which followed the war can probably never be measured by the present generation. That which many looked upon as a great crusade for righteousness was attended by unmeasured evils.

Various schemes have been advanced by theorists for the prevention of wars in the future, and all right thinking men would sympathize with the spirit which seeks to insure peace. The question is, how far any or all of these schemes are practical.

Leagues of all kinds, to be effective, must at least have common ideals of integrity and mutual confidence as the irreducible minimum for their bond of union.

In the English-Speaking Union there is potentially one of the greatest leagues to insure worldwide peace. As the name implies, the membership is made up of citizens of English-speaking countries. It is in these countries, living under differing political forms of government but finding their common bond of union in cherished ideals of liberty and democracy, and recognizing common standards of integrity, that there is to be found a potential factor in the world's peace. There is no political color to the movement: it is simply a union or league of peoples throughout the world, speaking a common tongue, claiming a common literature, and recognizing a common trusteeship of their resources and power for service to other peoples.

The English-Speaking Union has recently purchased a well located headquarters in London in the old Dartmouth House, 37 Charles Street, Berkeley Square, which will serve the double purpose of English headquarters as well as a home center for

Stairway, Dartmouth House, London.

all visitors from outside the United Kingdom. Here the ever widening service of the English-Speaking Union will be directed, and privileges will be accorded to American members that the ordinary tourist never has. Here will be arranged visits not only to

places of historic interest, but to many of the homes of English members of the Union, who have with gracious hospitality in recent years entertained American visitors. This in itself is an inestimable privilege, and renders a real service in giving a new insight into British life and customs.

It is inconceivable that any difficulty should arise between the English-speaking nations that could not be settled by agreement, because of their mutual confidence and esteem. We believe these bonds can be so further strengthened that the English-speaking world can and will become united to prevent wars in the future.

There are American branches of the English-Speaking Union as follows: 93 St. James Avenue, Boston, Mass., and 19 West 44th Street, New York City. We commend membership in this organization to readers who are seeking an efficient and practical league to enforce peace. The annual fee is $5 a year. There ought to be a large enrolment throughout this country on the part of those who look to see the extension of peace throughout the world.

A PLEA FOR YE OLDE TIME CHOIR.

George Whitefield D'Vys.

Music in the churches has changed in recent years, so completely changed that today in too many cases it is no longer the soul-stirring outflowing of young Christian hearts, but, sad to say, a meaningless jabbering in some unknown tongue by a paid group of godless persons known as a "quartet."

Some few months back the writer was the guest of a Connecticut friend. We attended the morning service at a rather "exclusive" church, and diverse and interesting indeed must have been the thoughts of that congregation about the "music." To myself it was simply heathenish. Nor was my disgust lessened when at the close of the service I went out upon the sidewalk to await the coming of mine host. Upon the curb stood the male quartet, where they awaiting the jingling of the coin,—$5 each,—the while each youth smoking a cigarette as they planned an after-dinner dash to "Gotham" to see some big league ball game.

Oh, how wicked, how farcical it all seemed to me, for surely there could not be co-operation betwixt the pastor and such a godless group! And minus a heart and soul coöperation between pastor and choir could the service be a unit? Of what availeth that service toward the great end,—our uplifting, renewal of spiritual power, and the winning of souls? To that end the music with its power to charm is indeed a factor.

Early in 1876 the writer, then but fifteen, in a chat with the famous evangelistic songbird, P. P. Bliss, in Jackson, Mich., said happily:

"Hundreds of our people come to the meetings simply to hear you sing."

Mr. Bliss responded heartily: "Let them come, Georgie, my boy, let them come! Anyway to catch fish, you know."

And ought not "to catch fish" to be the prime object of the church service today? Surely so, but a godless quartet is not the bait the pastor needs. No, no! Give him a God-fearing, God-loving cluster of pearls,—an enthusiastic volunteer choir, with a volunteer leader, the keynote of their singing ye olde time reverence, and let the congregation join with them, as even the rafters sing when "all together" they sing ye olde time:

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all!"

That will catch the fish all right!

The church service that counts most is the one in which most participate, a fact wise leaders will do well to consider when the music is their problem. Eliminate the godless, cigarette-smoking quartet, eliminate jazz,—oh, by all means eliminate jazz! Train your men and women to sing, sing with ye olde time fervor! Far better, aye far better, no music at all than godless "music(?)." Simply reflect on the fact that a church service is a vast deal more than an entertainment by a quartet, with the sermon merely a secondary consideration, if indeed it is at all considered. The service should be considered a wholesome, spir-

itual exercise in which everyone in the congregation should take part, and that part a most important one, viz., singing, led on by the soul-stirring strains of that enthusiastic volunteer choir, who will carry them heavenward as they sing:

"Trusting, just joyously trusting,
Trusting as onward I roam:
When cometh the end of life's journey,
My Father will welcome me home!"

Bible Essay Contest.

It will be recalled that Thomas Nelson and Sons, publishers of the American Standard Bible, offered a series of awards last fall for the best one-hundred-words papers answering the question, "How and Why is the 13th chapter of 1 Corinthians in the American Standard Bible much clearer and more satisfying than in any other version?" The judges,—the editors of the "Christian Herald," the "Christian Endeavor World," and the **Record of Christian Work**, have announced the winners and made the awards as follows:

For the best letter, $25:

Miss Pearl Holloway, Fremont, Nebr.

For the three next best letters, $10 each:

Rev. W. R. Alp, Auburn, Ontario.
Rev. Wm. P. Parker, Pyengyang, Korea.
Miss Olive H. Lawton, Glendale, Arizona.

For the ten next best letters, $5 each:

H. E. Hollister, Dayton, O.
Albert Biggs, San Francisco, Cal.
Miss Blanche M. Milligan, Columbus, O.
Miss Jennie B. Bates, Farmer City, Ill.
Rev. John Hart, Avanigadda, South India.
B. B. Ajemian, Shemlan Orphanage, Aley, Lebanon, Syria.
Carl W. Hiser, Stillwater, Okla.
Rev. Binney Simpson Black, Toronto, Canada.
Mrs. Howard Felts, McKenzie, Tenn.
Mrs. S. H. Morrison, Big Spring, Texas.

My dear Mr. Moody:

I assure you the RECORD is the most appreciated of any journal that comes to us. Doubly so, for the reason that my family enjoyed the privilege of living in Northfield two years or more, and I had the rare opportunity of attending most of the conferences of 1915-6. Also a daughter graduated from the Seminary in 1915, and a son from Mount Hermon in 1916. Our other son was in Hermon two years. All three are now in the mission field.—H. L. Finley, M. D., Egypt.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

20109.. $6 00	20116.. $1 00	20124.. $1 00
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20113.. 50	20121.. 2 00	20129.. 10 00
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20117.. $ 50

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20127.. $1 05

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20130.. $10 00

Kahului, Maui, T. H.

Dear Editor:

The January 1927 number of the **Record** has reached me, and thanks to the thoughtfulness of a dear friend, I am privileged to enjoy the inspiration and help of your magazine for another year.

The **Record** fills a real need just because it brings inspiration. I take other magazines for the purpose of information, and that the ferment of thought may not be absent for want of something to keep it growing. But you furnish consolation and a sense of God's presence.

In this number I particularly prize the sermon by the Rev. James Reid and the current lecture in Dr. Moffatt's course. In this day of difficulty for the publishers of religious periodicals I trust that you may be able to continue right along the line which you have so well chosen. You seem particularly fortunate in catching the spirit of the Master's words when he said, "Neither on this mountain nor in Jerusalem. God is spirit, and those who worship him must do so in spirit and in sincerity."

With every good wish for the coming year I beg to remain,

(Signed) (Rev.) E. W. Perry.

Église Réformée de France,
Châteauroux, Indre, France.

Dear Sir,

I had lately the privilege of reading a few old numbers of your helpful monthly review dated 1920. I wish I could take advantage and subscribe for a copy, but this is presently out of the question. . . . .

You would also greatly help a French minister, once of the Bible Training Institute of Glasgow, if you could find a friend of France having spare theological literature, out-of-use volumes of sermons, etc., willing to send these where they would be most welcome and useful.

(Signed) Charles E. Boyer.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Illustrated Scriptures.

Three new illustrated editions of Scripture reach us from the Oxford University Press, New York.

All three have pictures in colors on the front cover.

The beautiful illustrations in these new editions make them particularly attractive. None of the pictures are of supposed occurrences or of a legendary nature, but portray scenes and customs in Bible lands. Thus the illustrations illumine the meaning of the text, in addition to attracting the interest of the reader.

Holy Bible, Illustrated, No. 03311, with the Sunday School Scholar's Treasury of Practical Information, and Maps. 4 by 6 inches. $1.65.

The Illustrated New Testament, No. 01200. Large boldface type. 4½ by 6½ inches. $1.25.

New Testament, Illustrated, No. 081. 2½ by 4 inches. 65 cents.

Identification New Testament (The). Oxford University Press, New York. 2½ by 4 inches. $2.50.

This attractive vest-pocket edition derives its name from the fact that anyone carrying a copy of it, with the identification certificate properly filled out, is always identified as a Christian American.

The pledge, the prayer, "America" and "The Star-Spangled Banner," and the silk American flag inserted on the inside of the front cover, are distinctive features that add significance to this Testament which is unlike any now obtainable. It is printed on the famous Oxford India paper, with easily-read, black-faced type, and bound in flexible and long-wearing Persian Morocco leather, antique grain.

The Bible.

Appeal of the Bible Today (The), by Thiselton Mark. Thomas Nelson and Sons, New York. 162 pages, with frontispiece.

A successful effort by a competent scholar to assess in popular fashion the more conservative and reverent recent criticism of the Bible.

The writer's own attitude is all to the good. He believes the Bible, and wants it to speak for itself, as its own interpreter, and he shows how well it stands the fullest and clearest light that is thrown upon it. Recent knowledge has not impaired its message or weakened its influence, he says. A better understanding maintains its preëminence and its enriched personal and devotional appeal.

In this sympathetic attitude the author deals with the Bible as progressive and largely self-interpreting literature, and reviews the historical groundwork of Old and New Testaments in sections. There is much newly phrased thought. For instance, the Bible's elasticity is emphasized,—the quality of adapting itself to man's changing points of view because it keeps to its own high themes. The author sees "a hard core of actual history" even in alleged folklore and parable.

The frontispiece reproduces a photo of a Greek inscription from Thessalonica which uses the word "politarch," the same word used by Luke in Acts 17. 6. There are 35 pages of Appendices devoted to more detailed scholarship.

A good book for every student of the Bible to own, even though he does not give it full assent!

Prof. Edgar J. Goodspeed of Chicago.

Formation of the New Testament (The), by Edgar J. Goodspeed. University of Chicago Press, Chicago. 210 pages. $1.50.

The last word on its subject, by a scholar who has specialized on the subject: hence a book that every Bible student must procure!

The formation of the New Testament from the earliest of its component writings is thoroughly canvassed. What were those writings? How did only 27 out of many writings survive? How did scattered letters and pamphlets come to be gathered into one permanent collection? How did this collection live down a number of other collections and acquire equality with the ancient Jewish Bible? Church councils had little to do with the processes: practical needs and great personalities had much more. No less than 24 historic collections are given in full in an appendix.

Prof. Goodspeed represents the modern critical school, which he says is undeniably undoing the work of artificial canonization in the dogmatic sense, and would go back to the simple faith and love in which Christianity began. But instead of the old mechanical estimate he thinks modern scholarship gives an organic vital appreciation of the New Testament, richly freighted with religious experience and power, suited to the needs of today, and speaking more plainly and convincingly than they have

spoken since the second century. With this view Bible students of all schools will rejoice.

People and the Book (The): Essays on the Old Testament, edited by Arthur S. Peake. Oxford University Press, New York. 508 pages.

One who wishes to know the position (in 1925) of higher critical scholars in regard to the Old Testament will find it in this book. Dr. Peake says that many of the so called "assured results" have stood the test of 20 years, and that the accepted critical structure shows no sign of collapse.

This view dominates the 15 essays in the volume. They concern themselves with the usual aspects of the O. T. problem, with newer studies such as "Hebrew Psychology" and "The Modern Study of the Hebrew Language."

The authors are British, members of the Society for Old Testament Study, each a specialist in his subject.

Studies in the Text of the New Testament, by A. T. Robertson. George H. Doran Co., New York. 192 pages. $2.50.

In this volume Prof. Robertson has gathered 16 articles giving data about the text of the New Testament that throw sidelights upon many details that could not be included in his larger book, "An Introduction to the Textual Criticism of the New Testament." Some of the chapter titles are: "The Autographs of the New Testament," "Romance and Tragedy in the History of the N. T. Text," "Paul and His Books," "Implications in Luke's Preface." The reader sees at a glance that these titles imply vital topics, on which a knowing person can speak. Hence the value of these studies to the individual student or the minister.

The Study of the Bible.

Acts of the Apostles in the Revised Version (The), by A. W. F. Blunt. Oxford University Press, New York. 272 pages, freely illustrated.

This is the sort of book we are glad to draw to the attention of Bible students, whatever school of criticism they belong to, for they can surely learn much both from its contents and its scholarly character and style.

It is one of the Clarendon Bible series, which is intended to provide classes and individuals with studies that set forth constructive views of the Bible books, including results of archeological and historical and critical research on which there is general agreement, but wasting no time on radical notions. The tone is reverent and scholarly throughout this volume on Acts.

In the Introduction some 40 pages cover questions as to authorship, date, chronology, MSS., etc. This material is often fresh, and always succinctly and vividly stated, so that the reader's attention is keen. If we started to quote we would not know how or when to stop, but the author has a high estimate of Luke and his work.

The text of the Revised Version is next printed in titled sections, then follow a Commentary giving critical notes dealing with the subject matter and history of the Acts, translation, and allusions in the text (these are not overdone), and an Appendix of four pages on Luke's vocabulary and other matters.

The illustrations are notable, over 60 in number. Some are reproductions of famous paintings, but there are many from photos of ancient sites, monuments, MSS., inscriptions, etc. We see the book is dated 1922, but we don't think much new matter has been unearthed since then.

From the Book of Extenuations, by Edmund Vance Cooke. George H. Doran Co., New York. 74 pages. $1.50.

We are told that the author is a prize poet, a successful lecturer and reader and author.

Here he gathers 26 single-page poems on as many personages in the Bible, including the serpent of Eden, the seven devils of Mark 16, and the pale horseman of Revelation 6. The rest run from Adam to Demetrius.

Each attempts some sort of extenuation of himself in regard to the Bible story, or in some cases, as Barabbas, of his imagined actions and notions.

The subtitle of the book is: "A Sincere and Clear-eyed Interpretation of Some Biblical Characters, Done in Poetical Form, with a Tinge of Satire, a Touch of Humor, and a Full Complement of Human Nature." It is all that, cleverly done, and quite novel, and not too flippant or smart.

Gist of the Bible (The), Book by Book, by Alvin E. Bell. George H. Doran Co., New York. 169 pages. $1.50 net.

Snappy and accurate surveys, in two or three pages each, of every book in the Bible. The author has the gift of condensation, and of a catchy vocabulary. Thus, the subtitle of Ecclesiastes is "Is Life Worth Living?"; of Lamentations, "The Bible Crossword"; of Malachi, "Conceited Failures"; of Philemon, "The Original Emancipation Proclamation."

Heights of Christian Love (The): A Study of First Corinthians Thirteen, by Doremus A. Hayes. Abingdon Press, New York. 228 pages. $1.50.

Prof. Hayes has held the chair of New Testament Interpretation in Garrett Biblical Institute for 30 years. This book is a product of his exegetical work.

While the reading matter is popular, it is cast in a teacher's mould. Part I is a general introduction. Part II discourses on the qualities of love in nine chapters. Part

Prof. Doremus
A. Hayes
of Evanston, Ill.

III asks and answers in eight pages the question, Is 1 Corinthians 13 poetic hyperbole or possible experience?

Prof. Hayes has written an interpretation of this great chapter that discloses rich scholarship, keen spiritual insight, and felicitous appreciation of the meaning and significance of the immortal message of the great apostle. The book evidences wide reading in its illustrations, and harvests the gleanings of years. It endeavors to be human and practical as well as devotional and idealistic. There is humor here and there, and assurance of the correct meaning of the Greek.

Letters to the Seven Churches (The): A Brief Survey of Their Spiritual Significance, by John Gibson Inkster. Christian Alliance Publishing Co., New York. 83 pages. 75 cents net.

Seven vigorous, pulsing popular addresses, with a closing chapter on Christ knocking at the door of the heart. Love and loyalty to Christ form the main exhortation, and over against these are the sins and shortcomings of the Asia churches—and of the church of our day.

The special stress in each of the letters may be inferred from the chapter titles:

The First Lapse.
Between the Millstones.
The Unholy Alliance.
Settled on the Lees.
Dead and Alive.
Brotherly Love.
Democracy Run Mad.

Making Good in the Ministry: A Sketch of John Mark, by A. T. Robertson. George H. Doran Co., New York. 174 pages. $1.50 net.

It is not necessary to expatiate on any book by Dr. Robertson. Everything from his pen means sound scholarship, trained method, human interest. We may add, popular language, for though the professor is stuffed full of Greek he can write English so that any one can read with enjoyment and profit.

Righteousness of God for Unrighteous Men (A): Being an Exposition of the Epistle to the Romans, by E. J. Forrester. George H. Doran Co., New York. 296 pages. $2.

Thank God for a strong evangelical expository volume! Such are few compared with the flood of transient novelties and sniggling efforts that undermine rather than expound God's Word.

Dr. Forrester outlines Romans in two divisions: chapters 1 to 11, How Saved; 12 to 16, Life of the Saved. These are divided again into five and three parts, respectively, and the whole into 33 sections, to each of which a chapter is devoted.

The author of course shows the original message of the book, but he also gives a practical exposition and application to our day. It reads easily, and there is always a hook in it.

Biblical Themes.

Jesus and the Problems of Life, by Sidney A. Weston. Pilgrim Press, Boston. 117 pages. 40 and 65 cents.

Thirteen topics for class discussion from the life of our Lord, each topic being also stated in abstract modern terms. Thus, "The World in Which Jesus Lived" discusses the problem of "The Influence of Environment on a Life." "Does It Pay to be Popular?" "Choosing My Life Work," and "Is Faith Practical?" are among other chapter titles.

Each lesson has Scripture references "To Study in Advance," an exposition of the Scripture passages, several subjects "For Class Discussion," and other features.

Dr. Weston has used the material with several groups of young people.

Miracles of Jesus (The), by Frank Grenville Beardsley. American Tract Society, New York. 124 pages. $1.25.

A restatement of grounds for belief in the miracles performed by our Lord, and in the miracles of the incarnation, the virgin birth, and the resurrection, based upon the assurance that the New Testament records are trustworthy.

Naomi and Ruth: A Domestic Tragedy, by William Evans. Bible Institute Colportage Association, Chicago. 78 pages. 50 cents.

A devotional treatise on Ruth I, divided into three parts entitled the Possibility and the Process of Backsliding, and the Remedy for Backsliding. The Scripture passage gives occasion for comment upon many practical truths.

The booklet has a decorated cover in colors, and chapter headpieces, making it a tasty gift book.

New Testament Church (The): Its Teachings and Its Scriptures, by Park Hayes Miller. Westminster Press, Philadelphia. 255 pages. $1.

A study in 24 parts of the church in the New Testament, using Acts as a framework for its history and its spread, and showing how the New Testament books came to be written.

Short Introduction to the Gospels (A), by Ernest D. Burton and Harold R. Willoughby. University of Chicago Press, Chicago. 158 pages. $1.75.

Dr. Burton's "Short Introduction" was first published in 1904. But in subsequent years he changed his opinion on many matters, especially in John's Gospel where the Preface in this book says his "latest work was carried on by a method entirely different from the technique he earlier employed, and his conclusions were at the opposite pole of opinion from those stated in the original edition of this book." All of which tends to undermine the reliability of hypotheses advanced by even reverent "scholars."

Wonderful Names of Our Wonderful Lord (The), by T. C. Horton and Charles E. Hurlburt. Grant Publishing House, Los Angeles. 191 pages. $1.50.

Mr. Horton and Mr. Hurlburt unite forces in the selection of 365 names and titles of our Lord as found in the Bible, numbered for every day in a year, with brief comment upon each, two to a page. The matter is mostly Scripture, and there is also a practical and devotional turn to it which will make it nourishing to spiritual life.

The Calvert Series.

The last few years have witnessed marked activity by Romanism in many fields. At the moment we are concerned with this activity in literature. Macmillan has been bringing out a number of books, usually highgrade, inculcating Romanist doctrine and practice and achievement. Now a series under the above title is announced, with Hilaire Belloc as editor, and two of the volumes are in hand.

The Catholic Church and the Appeal to Reason, by Leo Ward. Macmillan Co., New York. 115 pages. $1.

The declared purpose is to suggest certain paths which a non-Romanist student might profitably travel in order to gain a general view of the age-long controversy about the conflict between reason and Romanism. The issues are fairly drawn and faced by the author, who talks in no uncertain tone and with such dialectic skill that the reader will have to give him all his attention.

The Catholic Church and Conversion, by G. K. Chesterton. Macmillan Co., New York. 115 pages. $1.

Chesterton is one of the recent prize converts to Romanism, and his literary gifts have been requisitioned for a volume in this series.

You must read Chesterton if you are interested to know what he has to say: he is so full of words and ideas and paradoxes that you cannot compress him into a sentence. This matter is frankly personal, and ardent in the author's newfound faith.

Matters of Faith.

Can We Believe? Popular Discussions of Fundamental Christian Truths, by Frank M. Goodchild. Fleming H. Revell Co., New York. 187 pages. $1.50.

The discussion is not so much controversial as it is outspoken and firm in its defence of essentials of the Christian faith.

Fundamental truths here discussed include the existence of God, the authority of the Bible, the deity of Jesus, the validity of miracles, the efficacy of the atonement, the reality of the resurrection, the sureness of the future life, the certainty of our Lord's return, and the mightiness of faith in the redemption of the world.

Church and Truth (The). Macmillan Co., New York. 317 pages. $2.50.

We confess that we opened this volume in much the same spirit which we would feel if, on a tramping expedition, we discovered that a dreary waste, with nothing but a few burnt stumps of trees to vary its monotony, lay immediately before us. The first sentence of the Preface informed us that this was the proceedings of the Church Congress of 1926 at Richmond. The prospect was not made much more attractive by Bishop Slattery's further explanation that this Congress "passes no resolutions and does no business whatever." That has been our experience with Congresses, and the reason why we always stay away, if possible. Neither was our confidence in this conference heightened when in the record of discussions the various speakers referred to papers discussed as brilliant and of unusual nature. We found most of them neither brilliant nor unusual.

But we tramped ahead, and at last we were rewarded, for on page 69 there is a paper by Dr. W. Russell Bowie on "What Message Has Evangelical Theology for Our Day?" Here was something human and helpful. We thank God that it was not so tactful that it had all of the meaning taken out of it. As we read page after page of clear statements, reverent interpretation, and extraordinary common sense, we felt that at last we had something which those who attend the Northfield Conferences would be all the better for reading, and those who would be true to foundations would cherish as a help to faith and endeavor.—H. P.

New Challenges to Faith: What Shall I Believe in the Light of Psychology and the New Science? by Sherwood Eddy. George H. Doran Co., New York. 256 pages. $1.50 net.

After 30 years of work Mr. Eddy had the privilege of a sabbatical year. He used it in study and reading at Columbia University and Union Theological Seminary, and tried to evaluate for himself the new views in

Sherwood Eddy of New York.

science and psychology, especially behaviorism and the Freudian schools, and the new movements in philosophy and theology.

In this book he gathers thoughts from a hundred volumes that he may share them with others who have not had his own good fortune of access to great libraries and centers of learning.

In six chapters he discusses what he regards as the up-to-the-minute views and discoveries as to Science, Psychology, God, the Bible, Christianity, and the New Reformation.

The treatment is necessarily cursory, but it is lacking in clarity, the first element in good writing. Mr. Eddy confuses his terms, especially in the chapter "What is Christianity?." He holds that the new reformation "must embody not only the spirit of St. Francis, of Martin Luther and of John Wesley, but the flaming zeal of the apostle Paul and the very spirit of Jesus himself."—T. C.

Permanent Faith (A): A New Approach, by William E. Hammond. Judson Press, Philadelphia. 240 pages. $2.

The author, who is minister of a community church in Minnesota, has in view the man in the street who has broken away from traditional Christian faith by reason of modern ideas, but who has no grip on new faith. In 16 chapters he tries to throw light on popular religious problems.

His style is clear, and he is by no means hackneyed in his matter.

Practical Faith (A), by Harold Anson. Century Co., New York. 194 pages. $1.25.

The title describes the book. It deals with the vital questions of the Christian faith,—God, mind, Jesus, immortality, the church, politics, self-culture. There is not a dull page. Its theology many of us may not accept, yet there is something spiritually stimulating about the discussions that makes fine reading even for those who may not agree with some of the fundamental theses.

Mr. Anson is on the staff of the London church of St. Martin's-in-the-Fields, and frequently preaches for Maude Royden, and has also been a select preacher for Cambridge University, besides preaching in nearly all the great public schools of England.—S. C. H.

Unity of Faith and Knowledge (The), by John A. W. Haas. Macmillan Co., New York. 251 pages. $2.

In this admirable little book Dr. Haas, president of Muhlenberg College, has attempted to present primarily a coördinating course for college students, and secondarily a sketch for a real philosophy, free from self-contradictions and just to science, which will give a consistent view of the universe: for despite the sneers of the muddle-headed man of the street at philosophy as "foolosophy," we need to rethink our systems so as to afford a key to the explanation of the world as a whole, and as the vehicle of purpose. Physical science at best does not give more than a description of phenomena, while philosophy seeks the ultimate interpretation of why things should go on at all. Theology at this point appears as the helpmate of philosophy, while faith proceeds to supplement reason.

Dr. John A. W. Haas.

It is the task of Dr. Haas to show that the knowledges of the world,—which have now accumulated to quite a heap,—so far from making belief unnecessary, call for an extension of philosophy into the sphere of teleology, so reviving the old physico-theological argument for God, which is as good now as it has ever been. In his effort to show that faith and knowledge are one the author treats of Problems of Nature, Problems of Mind, and Problems of Value.

The chapters dealing with The Making of Mind, The Problem of Personality, The Drift of Human Development, The End of Education, The Test of Truth, and The Demand for the Deity, are particularly interesting.

The main thesis of the book, which is well sustained, is that the personalistic philosophy of Christian theism furnishes ways and means of retaining the faith, while remaining open to every true advance of thought. An attempt is made, although in a fragmentary way, to deal with fundamental problems of the special sciences. Appended is a useful bibliography.

A good book, both in aim and execution! —C. A. S. D.

Robertson Nicoll's Writings.

The Seen and the Unseen. 293 pages. $2 net.

People and Books. 299 pages. $2 net.

An attempt is made to sort extracts from the writings of Sir W. Robertson Nicoll in the "British Weekly" and elsewhere into groups such as "Memories and Opinions," "Books: Writers and Readers," "Influences," "The Christian Life," and the like, but what we have is just compilations of paragraphs by a remarkable editor, an omnivorous reader, who knew everybody in the religious life of England and Scotland in his day. There is keen spiritual insight, wide learning, and a personal touch that endeared the editor of the "British Weekly" to his worldwide circle of readers.

Published by Doran.

Biographical and Historical.

American Indians and Their Music (The), by Frances Densmore. Womans Press, New York. 143 pages, illustrated.

The chief purpose of this book is to assist in an acquaintance with the American Indian. Information derived from the author's own experience and from the Bureau of American Ethnology of the Smithsonian Institution is served in readable style on such topics as home life, languages, arts and crafts, games, memories, etc. A chapter of ten pages tells of "Famous Indians." Then over 60 pages deal with Indian music, vocal and instrumental. Most of this will be new to readers, and it helps one to understand the Indian better as one understands more about his music.

Eight songs of different tribes are printed, and five illustrations of musical instruments and rattles.

Borden of Yale '09: The Life that Counts, by Mrs. Howard Taylor, with portraits, illustrations, and maps. China Inland Mission, Philadelphia. 287 pages.

William Borden stands out for the reason that he was a young Chicago millionaire who became an earnest Christian early in life, and after a good confession through school and college volunteered for the foreign field. He was led to devote his life to the three millions of Muslims of Kansu in western China, under the C. I. M. While spending a few months in Egypt in preparatory study he fell a victim to cerebral meningitis, and died in April 1913, aged 25.

Mrs. Howard Taylor tells of this consecrated life with a wonderfully fragrant touch. The book ought to be a challenge and an inspiration to youth of all classes of society.

Memories of a Happy Life, by William Lawrence. Houghton Mifflin Co., Boston. 451 pages, illustrated. $5.

This life of Bishop Lawrence is well worth reading. There is much that it is not, but on the other hand there is much that it is. In it you find no great adventures or risks or tragedies, but on the other hand it is a clear account of a life born in the purple, lived in the purple, which has done great things for the cause of Christ in increasing measure, and made its greatest contribution in the raising of more than five millions of dollars for the Church Pension Fund.

It is an interesting book, too, because of the people whom Bishop Lawrence has known. For the most part they were pleasant people as well as famous. Phillips Brooks, Elihu Root, presidents and kings, financiers like J. P. Morgan, archbishops and aristocrats like the Saltonstalls of New England, all pass through these amiable pages more or less arm in arm. Bishop Lawrence inherited a business instinct, which in a splendid way is used in the service of Christ. This too is a great contribution as recorded in these memories of happy years. Of course, they were not all happy, but on the whole they flow by as a broad stream with placid waters.

This is a book that proves that happy men can be interesting.—H. P.

Richard Green Moulton, Professor of Literary Theory and Interpretation in the University of Chicago: A Memoir by His Nephew, W. Fiddian Moulton. Macmillan Co., New York. 148 pages, with frontispiece.

Those who knew Dr. Moulton by his lectures and books have little conception, we imagine, of his strenuous life and large usefulness in promoting the study of literature. This book is an eye-opener in its comprehensive but succinct account of his career.

Richard Green Moulton was born in England in 1849, son of a Wesleyan Methodist minister. His family environment was most formative in intellectual achievement, and the youth had a brilliant educational career, culminating in a classical degree at Cambridge in 1874. University Extension was

conceived about that time, and Moulton showed unusual power as an Extension lecturer on literary themes. Readers of this magazine doubtless know him best for his illuminating work on the literary study of the Bible, but world literature was his field.

His first contact with America was in 1891, when for a few months he lectured to enthusiastic and ever increasing audiences in the East. Dr. Harper was then framing the University of Chicago, and he had vision enough to engage Dr. Moulton for the academic year 1892-3 for Extension and Chautauqua work. This led him to see that America offered him the largest opportunity for his life work. After 27 years with Chicago University he reached the retiring age in 1919, and went back to England, where he continued his lectures and literary work until pneumonia cut short his life in 1924.

This biography is a most stimulating book for educators to read: also for ministers and lecturers of all sorts. They will observe the incarnation of great enthusiasm, brilliant intellect, artistic temperament, and unceasing energy, all directed to useful ends in the culture of people at large.

For Christian Workers.

Bible Object (The): A Book of Object Lessons Which Are Different, by Clarence Herbert Woolston. Judson Press, Philadelphia. 263 pages, illustrated. $1.75.

No one will dispute Dr. Woolston's ability and experience in gaining the attention and the hearts of children—and adults too,—by object teaching. In this book he gives the substance of about 60 addresses, and tells how objects are to be used in each. There are also a few chapters like "Object Lessons for Special Days," throughout the year, and games for "That Social Hour." One series of lessons introduces a live baby lion, leopard and bear, and other living things.

There are many novel devices, but they are all within the reach and ability of any other speaker.

Church and Missions (The), by Robert E. Speer. George H. Doran Co., New York. 224 pages. $1.75 net.

Dr. Speer holds that the universal note was in Christianity from the first. So he traces its outworking through the New Testament period, then summarizes in quotations from certain historical works the spread and the influence of foreign missions up to the 15th century. Over 50 pages are then used in a chapter on "The Aims and Purposes" of foreign missions, and 30 on "The Social Ideals of the Founders of Modern Missions," a valuable record. The new demands at the home base and those on the field created by new world conditions receive due attention. The closing chapter is "The Rich Fruitage of Foreign Missions."

All these themes are such as give Dr. Speer a wonderful chance to sound a high note of triumph. His command of facts and experiences, his understanding of missionary principles, above all his loyal insight into the plan of God as revealed in the Bible, enable him to write a book that is packed full of good sense and momentum.

Expositor's Year Book (The): A Survey of the Biblical and Theological Literature of 1925, edited by James Moffatt, assisted by G. H. Box and T. H. Robinson. George H. Doran Co., New York. 311 pages. $4 net.

A painstaking book that must have meant untold labor on the part of the editors, invaluable to every Bible student and preacher who wants to keep abreast of the new books.

Its scope is confined to new books and magazine articles of 1925. Of course originality or special merit of some kind is necessary to obtain mention in such a compendium.

The first chapter of 16 pages is called "The Bible and Life and Literature," and consists of excerpts from all sources that illustrate Bible texts.

The rest of the contents is sorted into chapters on the Old and New Testaments, the history of religion (including missions), the philosophy and psychology of religion, the church, worship, and related topics. Sometimes the chapters are only lists of books with now and then a brief comment on a book, but usually one of the editors summarizes on the subject of the chapter in addition to the book list.

The survey embraces conservative as well as other classes of books.

1000 City Churches: Phases of Adaptation to Urban Environment, by H. Paul Douglass. George H. Doran Co., New York. 380 pages, with charts, etc. $4 net.

Continuing his pioneer work in the scientific study of the city church, Dr. Douglass gives in this volume a report of an investigation of 1044 representative Protestant churches in cities of over 100,000 population.

Classifying city churches according to types, Dr. Douglass finds that they are in essence only urban adaptations of rural progenitors. Most frequently the process of adaptation has gone but a little distance. Actually how far it has gone in any given instance every city minister may discover for himself by setting his own church against the "measuring rod" which, by a most ingenious statistical calculation, Dr. Douglass has contrived from the enormous mass of data uncovered by his investigation.

The book is necessarily most technical, and embraces 71 Tables, 58 Appendix Ta-

bles, 61 Charts, 31 Illustrative Cases. We have not been able to locate any list of the 1044 churches covered by the survey.

1001 Illustrations for Pulpit and Platform, by Aquila Webb. George H. Doran Co., New York. 343 pages. $3 net.

"1000 Evangelistic Illustrations" by Dr. Webb went through many editions, we are told, and led to this second volume of new material.

The contents are arranged alphabetically according to the topic illustrated, and a complete Index, printed in roomy fashion and so easy to read and to search for what you want, is a useful feature. Credit is often given for the anecdotes. Evidently Dr. Webb has been keen on his search for matter right up to date.

Preaching in Theory and Practice, by Samuel McComb. Oxford University Press, New York. 231 pages.

Every minister will be stimulated by reading a book on the technique of the preacher's art. These lectures by Dr. McComb delivered before the students of Harvard Theological School are up-to-date in treatment. The psychology of both preacher and hearer is studied. The preparation, structure and type of sermons, the qualities of effective preaching, and three sermonic masterpieces analyzed, form the subjects of other lectures.—S. C. H.

Pulpit Prayers and Paragraphs: Editorials, Commandments and Beatitudes, by William L. Stidger. George H. Doran Co., New York. 208 pages. $1.75 net.

Dr. Stidger is surely the most stimulating and suggestive factor for ministers in sight. His astonishing versatility and resourcefulness are more apparent than ever in this book.

His idea is that churches fail through not linking up with daily life, so he adopts the devices explained here.

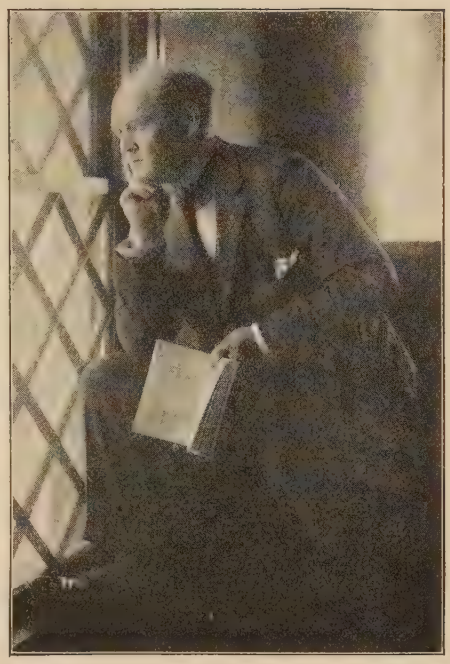
First, "Pulpit Prayers and Devotions," 34 of them, on varied subjects and entirely unhackneyed in vocabulary and sentiments.

Next, "Beatitudes of the Beautiful," directing the attention of congregations to the beautiful in nature and to new revelations of God in nature.

Then, five series of new "Ten Commandments,"—for the church, for youth, for preachers, for "Drys," for this generation in its attitudes toward mothers.

Lastly, some 50 "Pulpit Editorials," a device for commenting on civic affairs and current news without interjecting these into the regular sermon.

The matter in the book is novel, but always kept under control and permeated by evangelical fervor. There must be lots of



Dr. William L. Stidger of Kansas City.

ideas that any other minister could utilize and apply.

Rules of Life for Boys and Girls: Weekday Lessons in Religion, Junior Grade, by Marion Coleman. Fleming H. Revell Co., New York. 235 pages. $1.50.

Of late years there has been increasing pressure to level religious education up to secular education. Often this has been done at the expense of religious content and spirit. The present author is in the Religious Education department of the Brooklyn Federation of Churches. She has adequate professional technique, and her chief aim is to provide a religious curriculum.

There are 11 Old Testament lessons (the Ten Commandments) and 15 New Testament lessons, chiefly connected with Jesus Christ. For each there is suggested Scripture material, memory verse, some things for the child to do. Appendices give orders of service for the worship period from October to May, also prayers and musical responses. A pageant for the closing exercises, "The Children and the Book," completes the course for a season.

Securing Christian Leaders for Tomorrow: A Study in Present Problems of Recruiting for Christian Life-Service, by Samuel McCrea Cavert. George H. Doran Co., New York. 179 pages. $1.50 net.

Serious young people are always thinking

of their future. Here is a book that tells pastors and parents how to advise them, and more especially how to steer them into Christian life service. While recognizing that all vocations should be Christian callings, still leadership in the church is most important.

Guidance should begin in early years by leading into the Christian life, then by recruiting for Christian life service in general, presently deciding on a specific occupation or profession, and in a particular field.

This book represents coöperation by many secretaries and others who have sought recruits in the various denominations, the Y. M. and Y. W. C. A., etc. One chapter is on "Reaching the College Student," and "Some Conclusions" finally crystallize the best suggestions on the problem in hand.

Through Science to God: Nature a Medium in the Revelation of Spiritual Truth, by Charles H. Tyndall. Fleming H. Revell Co., New York. 269 pages, illustrated. $2.

A readable account of Dr. Tyndall's experiments and investigations, over a period of 35 years, in astronomy, photography, radioactivity, and the most recent inventions and discoveries. The title and subtitle express his aim.

He shows some startling photos, and records many most interesting data, including an explanation of atoms and electrons.

One who has a hobby for science may be able to follow Dr. Tyndall in using this information as illustrative material in addresses.

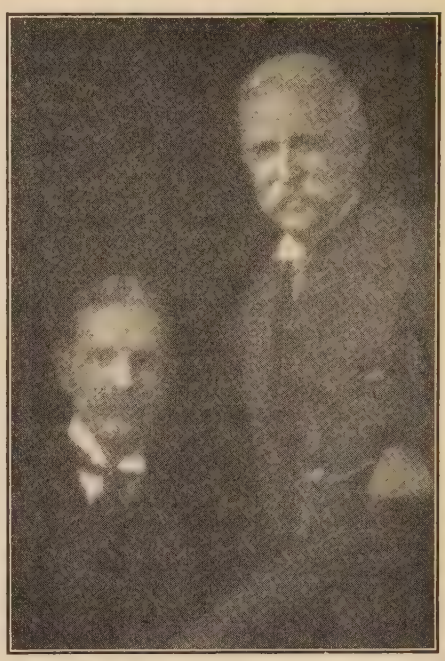
Sermons and Homilies.

Great Bible Questions: Twenty Sermons on Interrogatory Texts, by John L. Brandt. Fleming H. Revell Co., New York. 284 pages. $2.

The Preface says there are 946 questions in the New Testament: it does not say what version. The question method was largely used by our Lord: eight of the sermons are on questions of his. Taken altogether they cover a surprising range of truth and doctrine.

Light My Candle: A Book of Reflections, by Henry van Dyke and Tertius van Dyke. Fleming H. Revell Co., New York. 322 pages. $2.

The contents consist of 313 one-page homilies each on a passage of Scripture, following each other without apparent order or design and without indicating authorship. Of course they are earnest and interesting, but the main thing about the book is the collaboration of father and son. They bound themselves by no rules, yet found a unity of purpose and spirit which is the unconscious result of the convictions they share about life, and faith, and the hope of



Dr. Henry van Dyke and son Tertius.

immortality, and love human and divine that makes life worth living.

An Index of Ideas lists about 250 ideas touched upon.

"If the Lord lights our candle, shall we not hold out our little candlestick to other guests in the Great House before we all go up to bed?"

Pastor's Corner (The), by William Melville Curry. Fleming H. Revell Co., New York. 208 pages. $1.50.

Ninety-seven two-page essays or homilies printed in the weekly "Bulletin" of the author's church, discussing things that agitated the public mind, problems that beset the church, dangers that lurk under cover, and other things of passing interest that had no rightful place in the sermon, the moral and spiritual and church problems of the pastorate. There is a suggestion in this method for other ministers.

Dr. Charles R. Erdman says in the Introduction:

"These brief compositions are phrased in terse and vivid terms. They are characterized by quiet humor, practical wisdom and spiritual insight. They cover a wide range of themes, express a variety of moods, and indicate a habit of close observation and an unusual ability to interpret the commonplace in terms of abiding moral values."

Seams of Glory, by Philip Wendell Crannell. Judson Press, Philadelphia. 181 pages. $1.50.

Dr. Crannell says that most of these 34 chapters were originally editorials in the "Sunday School Times" or the "Westminster Teacher." That gives a clue to their character: thoughtful essays, not too long, on all sorts of subjects.

Dr. Crannell has been president of Kansas City Theological Seminary, and his scholarly training shows in these essays. He has one peculiarity of style,—the "overuse" of "inverted" commas (sic!).

Various Themes.

Commandments of Men, by William Henry Moore. Oxford University Press, New York. 197 pages. $1.75.

The Commandments of Men are those customs that have become conventions because through the experiences of the past it has been found that they work out on the whole for the best interests of humanity. This book is an examination of these commandments. It protests against the rule of the majority, which has so seldom been vox populi.

Though we believe much that the author tells us, and sometimes admire the clever way in which he tells it, and while we agree with him that we have outworn some of the conventions, and that our young people are not only breaking with the past but smashing it as well, yet, we fail to see altogether the way out, and so must wait for time, rather than this book, to solve the problem. —H. P.

Concerning the Inner Life, by Evelyn Underhill. E. P. Dutton and Co., New York. 122 pages. $1.

The author is a recognized authority on the theory and practice of mysticism. Here are three addresses to the clergy of Liverpool diocese, England, in which she stresses the first importance of the cultivation of the inner life. Our real vocation is to know God, then to tell others; to radiate God because we know him. A wealth of suggestion is offered how best to achieve that vocation.

Criminal Obscenity: A Plea for Its Suppression, by John Ford. Fleming H. Revell Co., New York. 143 pages. $1.50.

The author is a justice of the Supreme Court of the state of New York. The book is evoked by the flood of obscene matter that has overtaken us in current literature and stage and movies. Judge Ford goes into the whole question rather fully, though briefly, quoting a good many precedents in law to support his attitude. The book therefore serves as an up-to-date statement of laws against obscenity, and its mission is declared to be to stir friends of religion and morality to aggressive action against the flood of dirt.

Creative Personality: A Study in Philosophical Reconciliation, by Ralph Tyler Flewelling. Macmillan Co., New York. 320 pages. $2.50.

The basic position taken in this vigorous book, to which H. Wildon Carr contributes an Introduction, is the conception of reality as a world of persons with a supreme Person at the head.

The contention for which "Personalism" is a modern label is not new, and goes back to the monadology of Leibnitz, or the Berkeleyan idealism, if not to the Greeks. "Personality" is in this book the primary idea, and nature is a derivative. Its standpoint is quite akin to the Christian view of life, though we cannot feel that its more recent advocates have thought the problem through. A certain amount of haze hovers over the conception, and it is unnecessary for Prof. Carr to say dogmatically that the concept of life or organization as "a spiritual activity" will not yield a satisfactory foundation for theory. "Persons" are as likely to be spiritual substances—in the sense of entities,—as anything else. But, apart from this criticism, many things of value are said in this book by Dr. Flewelling (one of the many "most brilliant students" of the late Dr. B. P. Bowne,) as to reality, the modern denial of change, the meaning of objects, causation, the responsibility of ancestors, contingency, thought as an act, proof as mental satisfaction, time as a limitation, infinity the outland of knowledge, self-consciousness and the self, will, the self-restraint of freedom, the contribution of faith to life, personality in the social order, et cetera. Here and there a bit of psychology obtrudes,—as in a reference to the subconscious.

Every man, says the author in summing up, consciously or unconsciously, "pays tribute to the assumption that personality occupies a place of reality in the world-order. He may maintain with all his mental strength that matter is the fundamental reality. Yet when it comes to the commonest as well as the noblest associations of life he has to deny his theory."

The conclusion is that if the world-order be personal it must also be moral, or, to put it in another way, that this is God's world, but, that God, wishing to make man a party to moral achievement, awaits man's coöperative efforts. On the whole this book is well argued, and is thoroughly readable. If it does not speak precisely the familiar theological formulæ, it contributes a notable reinforcement to a truly Christian view of human values.—C. A. S. D.

AMONG THE LATEST BOOKS.

American Race Problem (The), by E. B. Reuter. Thomas Y. Crowell Co., New York. 448 pages. $2.75 net.

Christianity in the Modern World, by Ernest D. Burton. Chicago University Press, Chicago. 195 pages. $2.

Church Manual (Seventh Day Baptist), compiled and edited by William Lewis Burdick and Corliss Fitz Randolph. American Sabbath Tract Society, Plainfield, N. J. 120 pages.

Crossroads to Childhood, by Anne Carroll Moore. George H. Doran Co., New York. 292 pages. $2.

Discovering Jesus, by William G. Ballantine. Crowell. 90 pages. $1.

Modernist Fundamentalism, by J. R. P. Sclater. Doran. 114 pages. $1.25.

Pilgrim Ship (The), by Katherine Lee Bates. Womans Press, New York. 215 pages.

Providence, Prayer, and Power, by Wilbur Fisk Tillett. Cokesbury Press, Nashville, Tenn. 338 pages. $2.50.

Query Queer, by Jay T. Stocking. Pilgrim Press, Boston. 183 pages. $2.

Self-Disclosure of Jesus (The), by Geerhardus Vos. Doran. 305 pages. $2 net.

Soul's Sincere Desire (The), by Glenn Clark. Little Brown & Co., Boston. 114 pages. $2.

Things That Matter Most, by John Milton Moore. Judson Press, Philadelphia. 121 pages. $1.25.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

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At the Place of Decision, Rev. George A. Buttrick.

The Cross, Rev. Sidney Lovett.

Vicarious Atonement, Dr. J. C. Massee.

The Victory of the Cross, Bishop John Thomson Dallas.

Implications of Immortality, Rev. Samuel M. Shoemaker.

STUDIES IN THE CHRISTIAN LIFE.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

March 6. Sharing the Good News.

Acts 8. 4-8; 2 Corinthians 5. 14-20.

The Golden Text sets the keynote for today: "Ye shall be my witnesses," Acts 1. 8.

The first passage of Scripture tells of a glorious revival in the city of Samaria, the other passage unfolds the doctrine of reconciliation, and the believer's relation to it.

Our Lord is central in both passages.

Revival, Acts 4. 4-8.

A new stage in early church history began at verse 1. As a result of persecution all the believers except the apostles were driven out of Jerusalem. Remember, there were now many thousands of believers. The effect was to scatter the fire from place to place, for the believers were not intimidated into silence. On the contrary,—this is our first lesson,—they told the good news wherever they went. That is the business and privilege of every follower of Jesus Christ everywhere and everywhen.

Philip, one of the VII of Acts 6, landed in Samaria. We should be inclined to say that it was a poor place to expect results, but as a result of his preaching and miracles a citywide revival broke out. Our Lord had been in Samaria some seven or eight years before, so that he was probably not unknown in the city.

Of course there was great rejoicing! The gospel always fills the heart with joy, while the miracles of healing added further cause for gratitude and praise to God.

Does the city where you live know the joy of revival?

Reconciliation, 2 Corinthians 5. 14-20.

The "love of Christ" is not Paul's love for Christ, but Christ's love for Paul, working in him, controlling him, overmastering him, generating new ideas as to how believers should live (15), and changing his view of men (16). Whereas formerly he estimated men in an external way,—their outward circumstances, etc.,—now the one question was if a man was saved or not.

Verse 17 is an outstanding verse. Have the scholars memorize it! How true it is today in the believer's experience! New spiritual values are now the great realities, and the change is seen in his aims and ideals, his desires and pleasures, his everyday life and his outlook on the world.

Reconciliation is a figure of speech used to try to express the new transaction between God and man. They have been estranged from each other by sin, but observe, God is already reconciled to man in Christ. It remains that man should be reconciled to God.

Being reconciled, every believer becomes a minister of reconciliation to others as yet unreconciled. Several high and holy things are said of our privileges in this capacity:

we are ambassadors of Christ,—as though God himself were entreating. Do we realize this our dignity and responsibility? We represent our Lord, we serve his interests. How careful and alert we should be both in our personal character and in our testimony!

Reconciliation to God is a personal affair that makes salvation available to whosoever will. Is every member of your class reconciled to God?

March 13. Making the World Christian.

Matthew 28. 16-20; Acts 16. 6-15.

The worldwide commission, Matthew 28. 16-20.

Our Lord has been done to death, but has risen again in power. His personal ministry has ended, but is his work to cease?

In these verses we have his program for the continuance of his cause. He gives a fourfold commission to his disciples, a commission that rests upon all his disciples until his universal dominion shall be a reality.

By way of credential our Lord says all power has been given to him. The words are familiar to us now, but think how this claim of omnipotence must have sounded when first spoken!

(a) "Go!" Christ's word to sinners is "Come!" but to believers he says "Go, serve!"

(b) "Make disciples of all nations!" by preaching the gospel. A call for earnestness and adventure, for initiative and persistence.

(c) "Baptizing . . . ." Public profession on the part of converts.

(d) "Teaching . . . .," not merely to believe, but to obey, to observe.

Has history justified our Lord's stupendous claim? That all nations have not been evangelized and built up in Christian character is our failure, not his. In fulfilling the commission the believer has the supreme promise and inspiration of his abiding presence.

The Macedonian campaign, Acts 16. 6-12.

Read with a map before you.

Paul is now on his second missionary journey. His original design in revisiting the churches was now realized, but new fields were beyond, great cities, virgin soil. However, the Holy Spirit was in control of the expedition, forbidding here and guiding there in fulfilment of his larger plans for the expansion of the kingdom. One path was always open, and so the party arrives at Troas.

Whether their steps should now turn east or west was settled by a conscious night vision. Paul took it as God's sure leading. Twenty years had elapsed, and the church leaders had not yet taken the gospel overseas into Europe. Paul now invades this new continent for Christ. It has been called the most momentous crossing in history.

Their coming into Macedonia was discouraging after the call of the vision. There was no reception committee to welcome them. No plans had been mapped out, no pre-campaign advertising, nothing! Paul headed for Philippi, the leading city thereabouts. Certain days passed, nothing doing. Their first convert will be neither a man nor a Macedonian. Yet what mighty results have flowed from that beginning!

The first convert, Acts 16. 13-15.

There was no synagogue in Philippi, so on the sabbath day Paul hunted up the Jews' place of prayer. Only a few women were assembled that morning. Paul told them of Christ, and God opened one woman's heart to receive him. A business woman, a stranger in town, a seeker after truth who had already become a Jewish proselyte, and who was not too busy to go to church on the sabbath, was the first convert in Europe. And she was a good one! She opened not only her heart, but also her home in Christian fellowship and hospitality. How Paul's heart must have thrilled at such a speedy response to his preaching in this new territory!

The "man from Macedonia,"—the personification of the need of heathendom, of humanity everywhere without Christ,—is still calling!

March 20. The Christian's Hope.

John 14. 1-3; 2 Corinthians 5. 1-10; 1 John 3. 2, 3.

Is there a future life?
Is there a heaven?
What will it be like?
What will we be like?

Questions like these throng for utterance as one meditates upon the hereafter, and a course of study on the Christian life must face them.

Nowadays there are those who think they receive communications from the spirit world. The Bible everywhere attests the reality of an unseen world and its spirit inhabitants, holy and evil, but it is reticent as to details. As a matter of fact, how could the details of the unseen world be expressed in human language? Only by figures of speech, at best poor expressions and liable to misinterpretation and misuse, as evidenced by the serious differences of opinion among even devout students. One needs to make a survey of all the Bible reveals on this topic, to keep the right balance.

Three of the most direct statements in the Bible are selected for today's lesson. They are, however, very partial, and difficult to

understand and explain. The teacher will be wise if he takes the Scriptures clause by clause and lets them speak for themselves, avoiding detailed speculations and confining himself to main lines and to practical exhortations for this life. These passages are REVELATION, that is, they contain truths not ascertainable by scientific search. Any effort to restate them in other words is apt to confuse or dilute the truth, except as light is thrown on them from other Scriptures.

What Lord Jesus said in John 14. 1-3.

In 13. 36 Peter had asked: "Lord, whither goest thou?"

Belief in God and in Christ is our only sure basis of information. Our Lord had come from heaven, and ought to know.

The reality of heaven is assumed. The future is not a blank or a void. Figures used are—"Father's house," "mansions" (abiding or resting places), "a place."

Our Lord went away with a real, resurrection body, as if on a journey to a place as real as the earth. He will return and take us there, implying our continued and conscious existence after death.

"Where I am" is heaven!

What Paul said in 2 Corinthians 5. 1-10.

In verses 1-5 Paul discusses the relation of the spirit and body here and hereafter. Here we live in a temporary earthly tent, which is taken down at death, and we receive a heavenly, spiritual, immortal house from God: we shall not be disembodied spirits. But the figures are difficult to understand.

At verse 6 he gives the meaning of death to a believer,—an instantaneous passage from earth to heaven. Paul's assurance ("we know," etc.) fills him with good courage, and gives him a consecrated aim in this life, with anticipation of the judgment seat of Christ hereafter.

Again heaven is said to be "at home with the Lord," and the continued conscious existence of the believer is taken for granted.

What John said in 1 John 3. 2, 3.

Our Lord spoke chiefly of heaven, Paul of our body here and hereafter. John speaks of ourselves: what we are now, what we shall be, and what we ought to do in view of this hope. "Like Christ" ought to be our standard and inspiration in this life.

March 27. Review.

The lessons of the quarter have set live topics before us, even though the Scripture selections have not always been as appropriate and full as we would like. By way of review let the teacher take the points in Christian doctrine and life covered by the lessons, and make sure that every scholar understands them and lives up to his light!

The lessons are:

The Christian a follower of Jesus, as his Saviour and Lord;

The standard of Christian living: what Christ requires of us;

Use of the Bible;

Prayer;

Overcoming temptation;

Christian stewardship;

Making our homes Christian;

Serving in and through the church: the meaning of church membership;

Sharing the good news: witnessing for Christ in the community and throughout the world;

The Christian's hope, our heavenly home.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Stewardship as a Rule of Living.

Matthew 25. 14-30. March 6.

With the stewardship of our money in mind, read the following statistics of American expenditures of 1925, taken from "The Pathfinder":

Autos	$3,000,000,000
Tobacco	3,000,000,000
Electrical goods	2,000,000,000
Candy	1,300,000,000
Soft drinks	1,000,000,000
Movies	1,000,000,000
Furniture	900,000,000
Cosmetics	800,000,000
Radio	800,000,000
Electric refrigerators	500,000,000
Ice cream	300,000,000
Scented soaps	150,000,000
Jewelry	125,000,000
Chewing gum	100,000,000
Washing machines	100,000,000
Vacuum cleaners	75,000,000
Phonographs	70,000,000
Pianos	50,000,000

Just about one third of these might be called the "necessities of life."

Americans spend more money on luxuries than they do for religion or education.

* * * * *

Ever heard of John S. Huyler?

"Oh, yes," you say; "his business was making candy."

It may seem that way to you, but his real business was administering his income for God. Early in life he opened an account

for "My Partner." He began by placing a tenth to his partner's credit, then a fifth, a quarter, a half, and at length he gave it all, averaging in charitable gifts a thousand dollars a day. Missions, hospitals, universities were the chief objects of his care.

One has said: "The stars in their courses, the earth in its orbit, the winds and tides all moving according to fixed physical laws of the universe, teach us how to systematize his will in our stewardship. God himself is systematic, therefore in doing his will we live by the highest, noblest and purest rule of stewardship."

* * * * *

S—tewardship is an attitude toward life, and should be seen and felt in our
T—ime,
E—nergy of will,
W—orship on the sabbath,
A—bhorrence of evil,
R—evelations that come to us through our reading and study,
D—ecisions between that which is good and that which is best,
S—trength,
H—appy dispositions, creating happiness for others,
I—nfluence, of which no one is void, and
P—rosperity.

Though you possess much property and power, you are not the absolute owner of any property or power. "Shrouds have no pockets." "Naked thou camest from God: naked thou must return."

How to Conquer Circumstances.

Philippians 4. 5-7, 10-13. March 13.

(I am indebted to H. B. Smith, Los Angeles, Cal., for suggestions upon this subject.)

Madam Grundy delights to go around and blue pencil the men whom she thinks circumstances have conquered with a big letter F for Failure.

A few years later she walks abroad again, sees the unconquered men steadily plodding along, and hears the world say:

"Humph, your F doesn't mean Failure: it means Fidelity!"

The years slip by, whitening the hair of the grumbling old dame. One morning when she opens her daily paper she discovers that one of her F's has his name in the headlines as an inventor, or president. The world laughs at her again and says:

"Humph, your F doesn't mean Failure, it means Fame!"

And there you have the biography of many a man and woman,—Failure, Fidelity, Fame.

* * * * *

We read—

That U. S. Grant was called by his mother "Useless Grant," but in the awful days of the Civil War Lincoln said, "The great thing about Grant is his persistence. He has got the grip of a bulldog. When he once gets his teeth in, nothing can shake him off";

That when William Pitt once asked a group of men what quality was most needed to become prime minister, one said knowledge, another eloquence, and another toil. "No," thundered Pitt, "it is patience!";

That Edison says that whenever by theory and analogy and calculation he assured himself that the result he was after was impossible, he then knew he was on the verge of a great discovery, and must double his efforts. There is no substitute for hard work;

That the cases are rare where circumstances have favored great men and women. Circumstances said of Demosthenes and Sir Isaac Newton, "They are too puny to live," for they were sickly babies. Circumstances said of Mohammed and Julius Cæsar, "They have no chance," for they both had epileptic fits. Circumstances asked of the rail-splitting president, Abraham Lincoln, What can you do of lasting good? It asked Robert Louis Stevenson, a hopeless consumptive, Herbert Spencer, a confirmed invalid, Helen Keller, deaf, dumb and blind, what they could do worth while. We all know what they have done. May they inspire those whom circumstances have handicapped to follow in their train!

How Can We Improve Our Minds?

Proverbs 2. 1-9. March 20.

A writer says: "If a man means to make a living by the use of his arms, he trains the muscles of the arms. If he means to make a living by his voice, he exercises his lungs to produce the voice. And so of his ears and eyes, as his chosen calling requires. In other words, he practises gymnastics suited to his necessities."

There surely is a broad field open for mental gymnastics suited to the necessities of mental development if we expect to get a living by our brain. Practice in the fields of morals and religion has not yet been overdone, neither has exercising among the major and minor virtues. And who has ever yet accepted all opportunities offered for exercise among books and conversations with cultured people?

* * * * *

Consecration of a mind to God's service that has lain dormant from lack of opportunities for its development, has wrought wonders.

When General Booth was asked the secret of his success he replied:

"God has had all there was of me. There have been men with greater opportunities for an education than I had, men with greater brains, but from the day I got the poor of London on my mind, and a vision

of what Jesus Christ could do with the poor of London, I made up my mind that God should have all of William Booth there was."

* * * * *

Never be afraid to ask questions! It is well said that the badge of this age is an interrogation point. The Whats and Whys and Hows open doors for the entrance of truth. The mind is always hungry.

"I keep six honest serving men
(They taught me all I knew)
Their names are What and Why
and When,
And How and Where and Who.
I send them over land and sea,
I send them east and west,
And after they have worked for me,
I give them all a rest."

Thus runs the poem in the story of "The Elephant's Child." After all, in childhood, youth, or age, isn't this the way to learn? Some call this questioning a divine hunger. One has said the world is our kindergarten, where by questions and answers we develop the mind's reasoning powers. Many of us must get our chief development of mind in the school of life after we leave the school of men and books.

What Does a Missionary Do?

Matthew 10. 5-10. March 27.

"Heal the sick."

"An American missionary doctor on board" was the notice on a Chinese steamer, and it brought many to him for help.

"I am but a poor sick old woman," said one of them whom the doctor had relieved from intense suffering. "Will your Christ hear me?"

Medical missions attract people as people were attracted to Christ.

* * * * *

"Cast out devils" via work.

"To teach improved industrial methods is to come at the heart of the people by the most direct approach," writes a missionary. Sam Higginbottom's 275-acre farm at Allahabad, India, preaches a mighty sermon to India, which sees him increasing the yield of wheat from six to fifty-six bushels per acre. "It is not enough to make converts: we must make them self-supporting converts," says another missionary.

* * * * *

"And as ye go preach, saying, The kingdom of heaven is at hand."

Evangelism is a necessity, and does double duty when accompanied by a doctor.

Two converts from a mission went back home to their native village. A year later the missionary visited them, and found 100 men and women ready for baptism.

"Until we can get the native convert to work we shall have failed of the highest possible," writes a missionary from Africa.

* * * * *

"Teaching them to observe all things," Matthew 28. 20.

Missionary education is a man's job. In some countries education is looked upon with suspicion. There the missionary has to coax, persuade and often offer prizes for school attendance. Sixty-five per cent of the converts of the Wesleyan Mission in Ceylon are said to come from primary schools, which are distinctively Christian schools. Sometimes old people attend these schools to "learn to read."

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

MARCH, 1927.

TUESDAY, 1st. *The words that I speak unto you, they are spirit, and they are life. John 6. 63.*

Meditation is an immensely difficult achievement for the modern American. It is the taking of a simple passage of Scripture and holding it in the mind until its significance sinks into the soul.—J. Edgar Park.

WEDNESDAY, 2nd. *And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. Luke 6. 12.*

Nothing can be clearer than that Jesus encouraged men to think of prayer as a reality, a power which could accomplish results. He told them that God would act in answer to prayer. And he showed them in his own life the example of a man praying, and guided, strengthened, and upheld by prayer.—Robert E. Speer.

THURSDAY, 3rd. *Great is thy faith: be it unto thee even as thou wilt! Matthew 15. 28.*

We need a faith that rests on a great God, and which expects him to keep his own word, and to do just what he has promised.—J. Hudson Taylor.

FRIDAY, 4th. *By faith he became a sojourner in the land of promise, as in a land*

not his own, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God. Hebrews 11. 9, 10.

"Dwelling in tents," I pitch my tent at evening
Just one day's journey nearer to my home.
Should angry wind tear down my frail, weak shelter,
I'd have my house: I should no longer roam.
—Edith M. Lufburrow.

SATURDAY, 5th. *Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? Luke 24. 32.*

There are times when a strange warmth takes possession of our hearts as we pore over the pages of the Bible. What does it mean? Simply this,—Jesus is talking with you. And oftentimes he does it "by the way."—R. A. Torrey.

SUNDAY, 6th. *In quietness and in confidence shall be your strength. Isaiah 30. 15.*

The Holy Ghost takes away hurry. My friends, our hurrying life today is partly the psychological cause of our lack of conviction. A hurrying man is not a man of conviction, but a man of passing opinion. You do not find a man with strong, stalwart convictions fussing about in a hurry. Our hurrying age is partly responsible for the eclipse of lasting convictions in the things of God. And not only that, but it is hurry that makes it almost impossible for us to see things clearly, steadily, and naturally.—J. Stuart Holden.

MONDAY, 7th. *God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2. 36.*

Christ's cross is his highest glory. It is through this that he has conquered every enemy and gained his place on the throne of God.—Andrew Murray.

TUESDAY, 8th. *The heavens declare the glory of God. Psalm 19. 1.*

He makes a wise use of nature who regards it as a book of divine instruction. Everything has its lesson. Everywhere we find the signature, the autograph of God, and he will never deny his own handwriting. God hath set his tabernacle in the dewdrop as surely as in the sun.—Joseph Parker.

WEDNESDAY, 9th. *Brethren, pray for us . . . . 1 2 Thessalonians 3. 1.*

Let us not be weary of praying! Of all the benefits we can impart to our brothers, the mightiest and surest and purest is the benefit of our earnest interceding prayer. So when every other resource fails, when our wisdom is baffled, our strength exhausted, our sacrifice trampled under foot and our love sent empty away, then is the supreme hour when we must pray for those whom God has laid on our hearts.

THURSDAY, 10th. *Who forgiveth all our iniquities. Psalm 103. 3.*

The Bible does not weave garlands to hide unpleasant truths. It brings our sins out into the white light of God's own holiness. —Mark Guy Pearse.

FRIDAY, 11th. *Fear thou not, for I am with thee! Be not dismayed, for I am thy God! I will strengthen thee. Isaiah 41. 10.*

The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou canst not understand;
I meant it so, but I will take thy hand.
—J. R. MacDuff.

SATURDAY, 12th. *But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Luke 22. 48.*

Let me be on my guard when the world puts on a loving face, lest it betray me as it did my Master with a kiss!—C. H. Spurgeon.

SUNDAY, 13th. *Strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy. Colossians 1. 11.*

The climax of Christian character does not consist in marvelous illuminations and gifts, nor simply in resignation to God's will, but in an experience that no matter what may come exercises all patience and longsuffering, with joy. Patient at home, with neighbors, with fellow workers, when misunderstood, when opposed, when neglected, when suffering, in absence of feeling, —joyfully patient, always and everywhere! —M. W. Knapp.

MONDAY, 14th. *With all perseverance. Ephesians 6. 18.*

"Perseverance,"—that's what we want! If we don't succeed today we'll get at it all the harder tomorrow, and if we don't get it then, we'll go at it the next day, and every day of the week. If we don't succeed in January, we'll go at it in March, and if not in March, in April, and have no let-up in summer.—D. L. Moody.

TUESDAY, 15th. *Without faith it is impossible to please him. Hebrews 11. 6.*

I have often been asked how I came to choose Labrador or the deep sea as a field for a life work. It is my habit constantly to ask God to teach me each day how to rightly use my faith. I have never had any doubt that he does so.—Wilfred T. Grenfell.

WEDNESDAY, 16th. *Our Father which art in heaven, hallowed be thy name! Matthew 6. 9.*

If we thought of God's glory first,—as in the Lord's Prayer,—and gave the second-

ary place to our needs, we should please God and gain our petitions better than we do.—Fausset.

THURSDAY, 17th. *If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him! Luke 11. 13.*

This momentous question swings on two hinges. First, "GIVE," not SELL the Holy Spirit, for who could earn such wages? Nor is it LEND the Holy Spirit. Second, "ASK." All can ask; none could DESERVE. In asking do not look for an answer in your feelings!—W. N. Hirst.

FRIDAY, 18th. *I was not disobedient unto the heavenly vision. Acts 26. 19.*

Joseph Parker used to say: "God has no time to make nobodies." God has made you and intended you for some fine, heroic and gracious manner of life. Do you know your own best ideals? Do not deem them fancy! Believe, rather, that they come from God. Be ever obedient to the heavenly vision!—George A. Buttrick.

SATURDAY, 19th. *Nay, in all these things we are more than conquerors through him that loved us! Romans 8. 37.*

My soul, this is for thee! Do not rest until thou hast proved it as thine own! This crown of a complete and continuous victory is held out to thee. To seek it is to find.—Mark Guy Pearse.

SUNDAY, 20th. *By this shall all men know that ye are my disciples, if ye have love one to another. John 13. 35.*

If I had my way I'd sweep every church out of existence that didn't manifest love. That's what makes infidels. That's what draws men away from Christ and Christianity. That form of church has alienated the workingmen. Nihilism, atheism and every form of evil would flee away if we were baptized with love.—D. L. Moody.

MONDAY, 21st. *What I do thou knowest not now, but thou shalt know hereafter. John 13. 7.*

Let believers learn to suspend their desires if God does not stretch out his hand to help as soon as they think necessity requires! Whatever may be his delays, he never sleeps, and never forgets his people. —John Calvin.

TUESDAY, 22nd. *She had a sister called Mary, which also sat at Jesus' feet, and heard his word. Luke 10. 39.*

O Marthas, Marthas, Marthas, cease your serving, and get ten minutes with your Lord! Get to know him while the sun shines, before the sorrow breaks upon you, so that when the sorrow comes you will be able to sit in the house until he calls you forth, and through that deep lesson you will come to the highest realm of Christian life!—G. Campbell Morgan.

WEDNESDAY, 23rd. *My God shall supply all your need according to his riches in glory by Christ Jesus. Philippians 4. 19.*

If we but knew the strength, the grace, the blessing,
Ours for the asking, at the mercy-seat,
Would we not come, our sin and need confessing,
Made by the Master's touch "for service meet"?
—H. T. Lefevre.

THURSDAY, 24th. *Let him that thinketh he standeth take heed lest he fall! 1 Corinthians 10. 12.*

There is such a thing as being proud of grace. He who boasts of grace has little grace to boast of. Let all thy glorying and confidence be in Christ and his strength, for only so canst thou be kept from falling! —C. H. Spurgeon.

FRIDAY, 25th. *For this cause came I unto this hour! John 12. 27.*

To possess this immediate circumstance for the Lord, whether it be bright or dark, that is the meaning of all my previous journey. It is the interpretation of the divine leading. I have been brought up to this hour; now let me seize it for God!—J. H. Jowett.

SATURDAY, 26th. *My lord, O king, according to thy saying, I am thine, and all that I have. 1 Kings 20. 4.*

I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ.—David Livingstone.

SUNDAY, 27th. *Thou shalt teach them diligently unto thy children. Deuteronomy 6. 7.*

It was the duty of parents to teach "the commandments, the statutes, and the judgments" to their children. Sometimes it seems as though Christian people have lost something of this ideal, and especially Christian fathers. There is a great tendency to trust the religious teaching of our children to others than ourselves. For the work of all such we cannot be too thankful, but we ought to remember that the first responsibility for the diligent teaching of the children belongs to those to whom they are entrusted as the most sacred and blessed gift of God.—G. Campbell Morgan.

MONDAY, 28th. *The isles shall wait. Isaiah 42. 4.*

How long? It depends upon how soon the church will reach these waiting islands with the gospel of light and salvation.

TUESDAY, 29th. *Blessed are the meek: for they shall inherit the earth. Matthew 5. 5.*

Suppose Christ had said: "Blessed are

the masterful," we could easily understand him. But he said, "Blessed are the meek"; and though we suppose that the meek may inherit heaven some day, they seem the last people on earth who are likely to inherit the earth. We shall inherit the earth if we have faith enough to be meek.—T. H. Darlow.

WEDNESDAY, 30th. *Be patient, therefore, brethren, unto the coming of the Lord! James 5. 7.*

The bell of his providence is sounding ever and anon, telling that another prophecy is fulfilled, another hour of this our day of expectation elapsed, another footfall of his glorious approach accomplished. Be patient, therefore! Yet think not that by this we are bidden to wait supinely, and with our attention given to other things; but rather as they that watch for the morning, let us hasten unto the day of the Lord!—George Bowen.

THURSDAY, 31st. *I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. Revelation 22. 18.*

God is jealous lest any should add to his words,—not by way of explaining their meaning, which is legitimate, but in the way of supplying supposed omissions, or adding something that is of another grade and quality. The flower is not added to the root: it comes out of the root as its natural and final expression. So the word of the Lord in its terse expressions may be expanded into volumes and libraries, and yet nothing may be added in the sense which is forbidden.—Joseph Parker.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

MARCH, 1927.

Tuesday, 1st. Psalm 1.

This psalm, like a signpost, points the way to blessedness. Blessedness is more than happiness. It is the divine benediction resting on the ordinary details of daily life, as heaven's sunshine irradiates and makes beautiful the commonest objects. It is the keynote of this book, which is like an æolian harp from which every wind elicits music. The Sermon on the Mount begins with the same word, Blessed.

The life which has God as its atmosphere is the blessed life. It climbs to heights beyond which man cannot pass, and where he becomes partaker of the strength and joy of God. High as the psalmists soar in their most exalted strains, they do not forget the daily commonplaces with which the masses of mankind are called to deal. They speak of heavenly things, behold the heavenly vision, and gaze on the uncreated light, but the most lowly and simple intellect finds their thoughts and visions within the range of its experience: therefore the Psalter has been the songbook through the ages of multitudes of the poorest, the lowliest, and most downtrodden of our race. From how many a prison-cell, hospital ward and rack of suffering have the Psalms arisen to heaven!

Blessedness is to be obtained negatively by avoiding the company of the vain and vicious. We may have to mix with them in society and in business, but we must not make them our chosen friends and companions, lest walking become standing, and standing sitting. Positively, as we open the sacred Scriptures we enter the society of prophets and kings, of psalmists and historians, and above all of Christ himself, and lose our taste for the frivolous, the vain, and the wicked.

Don't clog your appetite with the world's sweets, or you will lose your taste for the bread of God! The Bible will then be read, not as duty, but as delight. Then you will be under divine culture,—planted by streams; prepared for every situation,—fruit in season; giving no signs of decay,—shall not wither; prospered in every errand and undertaking. The prosperity of the wicked presently vanishes, but Jehovah watches, weighs, maintains, and rewards those who order their lives by his Word.

We thank thee, O holy Father, for the gift of thy Book, the promises of which have been fulfilled all down the ages! May we so read, mark, learn, and inwardly digest them that we may not limit the fulfilment of thy promises! In Christ's name.

Wednesday, 2nd. Psalm 2.

This is one of the sublimest of the psalms. It is highly dramatic. It soars far above the reigns of David and Solomon, and can only find its lofty fulfilment in our Lord, to whom its glowing passages are referred in Acts 4. 25; 13. 33; Hebrews 1. 5; and Revelation 2. 27. The psalm consists of four stanzas, each of three verses.

The hate of the heathen (1-3). "Rage" suggests an Oriental tumult, when crowds surrender to frenzied excitement. "Imagine" is the word translated elsewhere by "meditate" (1. 2). Whilst the godly meditate on the solid truth of God, the wicked meditate on a dream, which will burst as a soap bubble. Pilate, Herod, and Caiaphas are greatly mistaken if they suppose that they can arrest the progress of the divine plans.

The divine tranquillity (4-6). The scene shifts to heaven, where God is depicted as undismayed. A strong man laughs at the efforts of tiny children to cast him down. Christ is the anointed king of the world. Wild waves may chafe at the foot of his throne, but cannot cause even a tremor.

Messiah's manifesto (7-9). Before time began its course, and the starry universe existed only in the mind of the Creator, a relationship was established between the Father and the Son which is embalmed in his unique and sublime title as "the only-begotten Son." Let us also "ask"!

Counsels of peace (10-12). To kiss is the ancient expression of homage. We kiss our hands to say "Goodbye" to those we love. The word "ad-ore" is literally "to the mouth."

"Oh the blessedness" closes this psalm, as it began the first. Is it ours? When our life is hidden with Christ in God, we share that unclouded peace.

Hide us, heavenly Father, in the cleft of the rock, and cover us with thy hand, that we may not fear in those awful scenes through which the world shall pass from the power of Satan, the usurper, to the glorious liberty of the children of God! In Christ's name.

Thursday, 3rd. Psalm 3.

The inscription tells its own story. We recall the successive steps of those stormy days: David's panic-stricken flight, the barefoot ascent of Olivet, the cursing of Shimei, the apparent defection of Mephibosheth, the humiliation of David's wives, the treachery of his favorite son. But here the clouds seem to be breaking. God seems to be stooping over that stricken soul, and as the blows of chastisement have cut long furrows in the sufferer's flesh, the balm of Gilead is being poured into the gaping wounds. "Thou, O Lord, art a shield for me: my glory, and the lifter-up of mine head!"

He is not afraid, though the whole nation seems to have turned against him, supplying troops to Absalom. He lies down in some hastily-prepared bower in the midst of the woods, lies down in peace to sleep, and awakes in safety, because God is his shield and glory and sustaining strength. So the Saviour slept amid the storm, his head on the pillow in the stern.

Let us only repent of our sin, believe that God will care and help, and bow before the storm,—then we shall discover God's present help. Before the war, in one of the capital cities of Europe, the regalia lay, apparently unprotected, on an open table; but it was perfectly safe, because a stream of electricity was poured about it, and protected it from the hand of the meddler and the thief. So God's invisible but real care environs those who trust and obey. Men may set themselves against us round about, but there is an inner circle of defence. You may have done wrong, but if you are truly penitent you may reckon on God bringing salvation and victory.

We confess to thee, O Lord, if we have wandered from thy fold and care, that we deeply repent of our sin and turn to thee for help! Have mercy and forgive, and deal with the threatening conditions we have evoked: so will the past be blotted out, and we will give thanks and praise to thee for ever!

Friday, 4th. Psalm 4.

This is a companion to the foregoing. They make a beautiful pair. Here the psalmist's soul is greatly revived. His foes are many, and have counted on ultimate victory, but they had not reckoned on God. They may be used for chastisement, but not for destruction.

God has set apart "the godly" for himself. The Hebrew word is equivalent to "one who loves." Dost thou come within that category? Dost thou love him? Then thy discipline and chastening are for him alone, and there is a limit put on Satan's wildest hate. Thou also shalt be a vessel for his special use, and he will not cast thee away. Like David thou shalt be restored to thy throne.

In Ephesians 4. 26 the apostle gives a remarkable interpretation of verse 4. It almost resembles the advice we give to those who have been suddenly attacked, or wrongly blamed: "Don't act in haste! Sleep on it!" How often the heat of passion becomes quenched in the silences of the night! To all of us the injunction "Be still!" is most appropriate. Only when water stands does the silt settle, and in quiet windless nights does the dew distil. When the eye and ear are closed to the world of sense, the heart is opened to self-examination, and reflects the divine mind.

"Sacrifice," mentioned here, is a word meaning the whole burnt-offering, and corresponds to entire surrender, out of which trust naturally arises.

The "many" everywhere who know not God are ever seeking some good thing, which as constantly evades them. They are cursed with a secret ennui, which makes them dissatisfied, and set on change. Vanity of vanities, all is vanity! Theirs is the disappointment of the mirage. Absalom and his followers had no such peace as David had. In the hour of his contrition

and repentance he had asked for joy and gladness, and here was the reply.

Ask God to put gladness into your heart! Then you will go to sleep even in a wilderness, as soon as you lie down, under the canopy of God's care.

Gracious God, give us the same childlike faith. Our times are in thy hand. Thou wilt stay our chastisement when it has wrought thy will. In thee we live and have our being, and thou art our wall of fire!

Saturday, 5th. Psalm 5.

This psalm in its first division (1-7) deals with the inwardness of a life of devotion. It seems to be a morning prayer, and therefore follows naturally on the closing verse of the previous psalm. Notice that meditation, i.e., quiet musing, should precede definite requests. Then comes the voice of our cry to the listening ear of God.

David's recognition of God as king is significant: he was only a viceroy. But for us also the key to successful prayer is always through acts of surrender and submission. Whatever we ask must be with the clear understanding that the decision as to the manner of God's reply must be left absolutely with him. God always answers prayer, but he must do it in his own way.

The setting "in order" of morning prayer is suggested by the setting in order of the altar wood for the offering of the morning lamb, which was killed before sunrise. When praying we must give large place to adoration and praise. It is a good practice to recite the earlier couplets of the Te Deum.

1-3: When a definite petition has been made, we should keep watch for the answer.

4-6: Note the three negatives and the three positives.

7: How beautiful is the access of the devout soul which comes into God's house, as Esther into the inner court when the king extended towards her his golden scepter! In these days we hardly understand what John Livingston, of the old Puritan stock, meant when he said at 8 a.m. that he had been wrestling about an hour or two for access into the presence chamber, but had not yet got it, and must continue in prayer till it was obtained.

8: There is always special need for guidance when our enemies are on our track. We should be carefully on the watch, lest we give them occasion against us. But it is not for us in this Christian dispensation to utter such petitions as follow. Our Saviour in Matthew 5 tells us that in his dispensation we are to pray for those who despitefully use us, and who say all manner of evil against us falsely. Let us, however, come out of the storm of their invective, and shelter under God's wing! Such is the literal meaning of "defendest."

Do you love him? Then anoint your head with the oil of joy! Are you seeking righteousness? Then count on the shield of his favor!

Almighty God, who hast knit together thine elect in the mystical body of Jesus Christ, grant us grace so to follow thy blessed saints in all holy living that we may come at last to that unspeakable joy which thou hast prepared for them that love thee! In Christ's name.

Sunday, 6th. Psalm 6.

This is the first of the penitential psalms. The others are: 32, 38, 51, 102, 130, 143.

The psalm begins with a wail, and ends with a song. The day of rain ends in a glorious sunset. Seven times the afflicted soul cries out to Jehovah. It seems as though he had only strength enough just to repeat that dear name. Whatever was the source of the anguish through which the psalmist was passing,—and some credit this psalm to the revolt of Absalom,—God was his refuge and very present help.

We may bear rebuke, if it is not in anger. We can receive chastening, so long as it is not in hot displeasure. It was said by one of God's saints that we must fly to God from God,—to God's love from the necessary discipline which is eating into our heart.

Withered! Sore vexed! In need of healing! These are potent arguments with God. He cannot withstand them, any more than Jesus could resist the appeal of suffering when he was here amongst us in visible form. It may be that some who have read this psalm are passing through a deep experience which has extorted from them the personal appropriation of these cries. Let them remember what the much-tried sufferer said to Dr. Tauler:

"If God should consign me to the pit, I should still have two arms by which to embrace him. The one is a deep humility, by which I am united to his holy humanity; the other is faith, which joins me to his divinity; and I would embrace him in such sort that he should be constrained to share my lot, even though I should descend into the pit."

But note how the psalm closes! The consciousness of having been heard steals over the storm-tossed soul like a glint of light over a bed of suffering. The voice of weeping has reached God's heart. Tears can speak. The Lord has heard. An arrest is put on the further advance of his foes.

When we come to the end of ourselves, the way is cleared for the right hand of the Most High. Yes, it is always the best kind of help,—right-handed!

Draw near to us, O heavenly Father, when the tide of evil is rising and threatening to overwhelm us, when our sins come into remembrance, and the accuser recalls the past! Thou art the home and harbor

of our hearts. In thee we find refuge, the forgiveness of our sins, and the healing of our wounds.

Monday, 7th. Psalm 7.

1-5. Shimei was a Benjamite, and it may be that his attack on the king, as he left Jerusalem to escape from Absalom, is the incident primarily referred to, though the psalm has a further reference to those who have set themselves against the Lord's Christ. The aged king was retiring from his capital, with his head covered and his feet bare. Shimei took advantage of his deep misery, and hurled stones at him as at an apostate. He charged him with being a man of blood, and as having wrenched the kingdom from the house of Saul. The charge was still further driven home by allusions to his sin against Uriah, and to God's sentence pronounced by Nathan.

In reply David prays for the intervention of the divine judge (6-10). All nations are assembled in silent expectation in the great judgment hall. The judge enters, and ministers judgment. The integrity of the psalmist is vindicated, his righteousness is established, and the wickedness of the wicked is effectually curbed. David is vindicated of the charges made against him, is brought back again to Jerusalem and his throne, and is succeeded by Solomon's glorious reign.

The final paragraph (11-17) tells of sin's automatic punishment. Like the boomerang, evil recoils on those who plot it against the righteous. The huntsman at eventide falls into the pit which in the morning he had prepared for his quarry. Evil cannot eternally hold supremacy. The future of the universe is guaranteed by the cross on which our Saviour died. Not only did he put away the sin of the world as the sin-bearer, but he overcame its prince, the devil, in Gethsemane and on the cross. The usurper of this world was judged, and shall be cast out. The Lamb shall overcome, because the Father hath committed all judgment to the Son, and he must put down all rule, authority, and power. Can you not already hear the music of heaven's approaching legions?

Lord Jesus, we thank thee for thy sacrifice to put away our sin, and for thy victory which insures ours! Make haste to take to thyself thy great power, and reign! Oh, let the wickedness of the wicked come to an end, and hasten the time when the righteous shall shine forth as the sun in their heavenly Father's kingdom!

Tuesday, 8th. Psalm 8.

This exquisite ode can only reach its fulfilment in our Lord, to whom it is referred in Hebrews 2. 6-9.

1, 2. Compared with the glory of creation, especially as it is now revealed by science, we are but as babes and sucklings; and yet the little child in a palace is of infinitely more value than the palace. God's glory is in the heavens, but his strength is manifested in the frail vessel of our humanity. The Babe of Bethlehem, suckled at Mary's breast, shall yet quell the proud boasts of the enemy. We, the children of humanity, remembering the incarnation can say with an emphasis that even David never knew, "O Jehovah, our Lord!"

3, 4. At first sight there is a great descent from the vastness of God's work in creation to frail man (enosh), the son of Adam (ben-ti-adam), whose very name "Adam" implies that he is but dust. How should the great God visit him? Ah, but we must not confound bigness and greatness! Granted the splendor of the midnight sky, but remember that love, faith, hope will outlive the works of the visible creation. The telescope may reveal the myriads of worlds above us, and the microscope even larger numbers of worlds in the atom, but neither instrument can measure the sacred passion of love that led Jesus to die on the cross, and has inspired tens of thousands to die for him.

5-8. Notwithstanding his apparent insignificance, man was invested with the crown of creation, and traces of this power are still visible in the power of his eye and voice over the animal world. In his fall he lost it, but Jesus regained it, and revealed it in the wilderness and on the lake. He restores it to his own, Mark 16. 18.

We adore thee, O blessed Saviour, that whereas thou wast made lower than the angels for the suffering of death, thou art now crowned with glory and honor, and we join with the whole creation in adoration and love! Hasten, we beseech thee, the coming of thy kingdom, the ingathering of thine elect, and the final overthrow of evil!

Wednesday, 9th. Psalm 9.

This is the first of the acrostic psalms, of which there are nine in all. That is, the first of each couplet of verses begins with a letter of the Hebrew alphabet,—a contrivance for helping the memory. Psalm 119 is the most notable specimen of this acrostic ideal.

The Chaldean version adds to the heading, "concerning the death of the champion, i.e., Goliath, who went between the two camps." This may have been in David's mind as one of the most noticeable of the divine interpositions on his behalf, but clearly there were many other instances in his thought.

1-12. There should be more praise in our approaches to God: every chord of the whole heart should be struck. It is a good practice to recite the Te Deum, or some such noble expression of adoration when we begin our morning devotions. Let memory also incite praise by recounting all God's marvel-

ous dealings with ourselves. There is a sense in which our Saviour has rebuked the great accuser, and laid waste his strongholds. O death, he has been thy plague! O grave, he carries at his girdle the keys of the unseen world of Hades! Are you oppressed? Remember what Staupitz said to Luther, "Brother, take refuge in the wounds of Christ!" Are you in trouble? "Put your trust in Christ, and let him show you the way out!"

13-20. Note the vast contrast between the gates of death and the gates of the daughter of Zion! Even in this life the hands that bear the nail-prints of Calvary lift us up from the one to the other, but the full experience of that uplift will be ours when we pass the gate of death, and find it on the other side opening on to Paradise. Sin with inevitable certainty comes back ultimately on the sinner. He sinks into the pit he had made, and is snared in his own trap. The Lamb is on the throne, but he must execute judgment on those who have deliberately put God out of their thought. To forget God in a round of gaiety or sin is to incur grave penalties. Do not fear man; he is only a breath! Expect great things of God: your expectation shall not be disappointed!

Help us, O God our Father, to think less of the world which passeth away, and of man whose strength perisheth before the moth, and stir us to be glad and rejoice in the saving strength of thy right hand! In Christ's name.

Thursday, 10th. Psalm 10.

This psalm is in the minor key, the cry of the oppressed.

1-11. The treatment of the unjust oppressor, as meted out by him to the poor and helpless, is powerfully described. Notice the comparisons which the vivid imagination of the psalmist summons to elaborate his thought: the poisoned venom secreted beneath the serpent's tongue, the bandit concealed in ambush, the lion in his den, the huntsman or fowler with his net! They think that they are immune. Because God does not immediately interfere they argue that either there is no God, or that he is otherwise occupied. "God hath forgotten. He hideth his face. He hath not seen. He will not require." The silence of God has often been remarked upon, but our ears are not sensitive enough to catch the accents of his voice. There are sounds above and below our auditory, just as there are probably colors above and below our spectrum. We are not infallible judges, therefore, of what God may or may not be answering to the proud boasts of sin. Also, as in the case of the Syrophenician woman, the silence of the Saviour may be intended to draw us on to requests and faith on which we had never have otherwise ventured.

12-15. The children of God include the humble of verse 12, the poor and fatherless of verse 14, and the innocent of verse 8. Not many wise or mighty are called! These are the regiments of the army which is to overcome the wise and prudent and mighty of the world. Thus, no flesh shall glory in his presence.

Dost thou belong to one of these classes? Then be of good hope, for to those he looks, and with such he dwells! Remember he was born in a manger, and was buried in a borrowed tomb.

16-18. Yes, the Lamb is in the midst of the throne. He is God's anointed king for ever. He hears desires before they are uttered. He prepares hearts to pray, and then reveals the things he has prepared for them. The fatherless shelter in his heart, and the oppressor is under arrest.

We have nought to plead with thee, O merciful God, except our need and weakness! Wilt thou accept this at our hands? Have mercy upon us, according to the multitude of our needs and the greatness of thy compassion! In Christ's name.

Friday, 11th. Psalm 11.

In the days when the Scotch covenanters were being mercilessly persecuted, and John Welsh and his fellow captives were summoned from their prison to meet their doom, they sang this psalm in its rugged Scotch version. It is a debate between fear and faith, and probably dates from the time when David was being tracked among the wild fastnesses of the mountains by the implacable jealousy of Saul.

1-3. Timid friends, anxious for his safety, urged him not simply to flee to the literal mountains, which he did, but to renounce the cause of God and surrender his obedient faith. But this he could never do. The enemy has constantly endeavored to dislodge holy souls from their witness. Thus Jezebel with Elijah, and Herod with our Lord. Luther's diaries abound with similar references. Strong arguments are adduced to enforce the advice of timorous friends, and appeal to sensitive fears. Is not the bow already bent? Does not the dark night veil the hidden stratagems? Are not the foundations of social order undermined? Righteousness imperils: why not abandon the strait gate and narrow way?

4-7. To all these suggestions the faithful soul gives four answers. The Lord is in his holy temple: there is only a curtain between him and his persecuted saints. The Lord's throne will administer infallible justice. The Lord loves his people, and is only testing them. The Lord's countenance regards the righteous soul with loving care, and will not allow it to be tried beyond what it can endure. The doctor, with his hand on the pulse, will not allow the operation to proceed beyond what the patient's

strength can bear. Satan might not try Job beyond a certain point, and he might not sift Peter to despair.

Keep your eye fixed on God's will and plan for thee, and thou wilt find that he is only waiting for his face to be reflected from the surface of thy molten and contrite heart!

O Father, we are in thy loving care, and thou wilt not allow us to be tempted or tried beyond what we are able to bear, but wilt send thine angel to walk the furnace beside us! Thus no hair of our head shall be singed, and the smell of fire shall not pass to our garments.

Saturday, 12th. Psalm 12.

The days were sad and evil which extracted this psalm from David's overcharged heart. The godly men that may have shone like stars in his early sky had been taken away, and the ungodly reigned supreme. It was only natural that he should turn to God with an eager appeal for help. It was also Peter's cry when he found himself sinking in the waves: "Help, Lord!"

There is similar need for help today. The press is drawing attention to the decline of religion in our midst. Before the war the Christian faith was held to be of vital moment to the majority of thoughtful people, and it was supported by great writers and preachers from their desks and their pulpits. Then the war came, and men and women in increasing numbers became religious. They may have been indefinite in their creeds, but they had the conviction of an imperishable soul, and a sure anticipation of the other life, into which a stray shot might thrust them. But since the war this new-found faith seems to have faded, or at least it has retreated. We miss those prophet voices which should call us back to God. Sometimes as we view the substitution of the motor for the pew, of the country for God's house, of the novelist for the preacher, we are inclined to say, "Help, Lord, the faithful fail from among the children of men!" Men speak vanity which resembles a bursting soap bubble,—iridescent, but soon disappearing. They substitute fine words for spiritual and essential truth.

But God hears sighs, the sigh of the minister for his dwindling roll of converts, the sigh of the parent whose children are drifting into practical infidelity, the sigh of the Sunday school teacher who finds the hearts of the coming generation as superficial as their pursuits! God hears sighs! The sigh of the dying Stephen brought Jesus to his feet.

Amid the prevailing apostasy, let us bind the Word of God more closely to our hearts! It is pure gold that has been tried in the fires of martyrdom, and tested by the strain of centuries. God will keep every jot and tittle until all be fulfilled in our personal experience and the history of the church. Therefore, be of good cheer!

We thank thee, O blessed Spirit, for the inspired Word! May we lay it up in our hearts so that we may not sin against thee! May it be the polestar of our sky, and the light of our daily walk! Grant us grace, also, to claim its perfect fulfilment in our daily experience! In Christ's name.

Sunday, 13th. Psalm 13.

Times of deep depression have darkened the experience of most of God's elect souls. When the sun was going down the horror of a great darkness fell upon Abraham as he visualized the affliction which would darken down on his posterity in Egypt. Moses asked that he might die rather than continue to carry the burden of Israel. Elijah lay under the juniper bush in sheer despair as he saw the ineffectiveness of his appeal so long as Jezebel was on the throne. John the Baptist from his prison sent to know if Jesus were indeed the Messiah. The saints of the Middle Ages spoke of such experiences as the signs of an "Accidie," which had risen like a poisonous mist to embitter their spiritual experiences.

Clearly David was experiencing a similar trial. It seemed as though God had forgotten him. The severance between his soul and the light of life threatened to be interminable. In the night he took counsel with his soul, but all his well-thought-out plans vanished before the light of day, and left him only with weariness of heart. The cause of all this was due to Saul's persecutions, which probably lasted for eight or nine years, and seemed unending. David resembled the African explorer who spent three hundred days in passing through a forest where the tangled overgrowth hid the sun, and he began to despair.

Four times the psalmist had cried, "How long?" Three times he hazards the suggestion of impending collapse,—"Lest!" But suddenly the cloud lifts. Though not out of the wood, he sees the fringe of light.

Often we have premonitions of coming deliverance that break in even before we are actually delivered. So Paul and Silas sang in the prison. After lying for some time in prison one of the old martyrs was rebuked for singing, and he replied:

"Day and night I never was so merry before!"

Sing, my heart! God has heard thy sighs, and counted thy tears. His help is near. See, the dawn is breaking on the hills!

O Father God, who art nigh to them that call upon thee in truth, behold us in thy love and mercy as we pass through the shadow, and bring us through its depression and depth to stand once more in the sunlight of thy countenance! Thou hast already heard our cry, and wilt certainly succor us!

Monday, 14th. Psalm 14.

The creed, character, and doom of the atheist are depicted in awfully vivid terms, and the psalm is so important as to be repeated in 53, with certain alterations that made it more suitable for public use.

The Hebrew word translated "fool" suggests more than a withered intellect. The root of atheism is not in the head, but in the heart. Paul says that men know God by inward intuition, but they will not glorify him as God, nor give thanks to him, therefore their darkened heart leads to senseless reasonings (Romans 1. 21).

The effect of atheism on character is set forth in its naked horror. Corruption as the stench of the grave! Abominable actions! Darkened understanding! Filth of thought and action! The devouring of the godly! And finally, great fear! These verses are largely quoted in Paul's great argument for the necessity of God's saving grace in Romans 3. 10-12. Let it be remembered that just as the poisonous seeds of the tropics lie under the Arctic snows, only waiting for a change of climate to break forth with pestilential growth, so the seeds of these sins are, by nature, latent within us all, and are only checked by the abounding grace of the Holy Spirit. In this light we may read and ponder Paul's terrible enumeration of Galatians 5. 19-21.

On all this God looks down, and finds us all by nature in the same condition. That silent gaze of God recalls the story of Babel and Sodom: "The Lord saw," "The Lord came down to see," "I will go down and see."

Let us thank God that the salvation of his people has come out of Zion! We have been saved from the penalty of sin by the death of the cross. We are being saved by the daily indwelling of the Holy Spirit. And we shall be finally saved, body, soul and spirit, when the light of the second advent is in the sky.

We thank thee, O Son of God, that thou hast not only borne our sins and carried our sorrows, but hast also opened the gates of eternal liberty and life! May we henceforth live in the power of thy resurrection!

Tuesday, 15th. Psalm 15.

This is a noble psalm, but it needs to be supplemented by Psalm 24 and notably by Isaiah 33. 13-16. The latter is specially helpful and illuminating as a kind of paraphrase of them both. The devouring flame referred to there is not punitive, but purgative.

We cannot abide in God's tabernacle or dwell in his holy hill unless we have yielded ourselves to the blessed influence of the Holy Spirit. A merely intellectual apprehension of him is not sufficient. "I indeed," said the Baptist, "baptize you with water unto repentance, but he that cometh after me is mightier than I: he shall baptize you with the Holy Spirit." But do not be afraid of that fire! Remember that love is stronger than death, and its coals of fire give a most vehement flame!

That thought of becoming the guest of God is attractive and beautiful. According to the universal custom of the East a guest was always welcome to share in the hospitality of the nearest tent when night befell. His person was safe, his needs would be met. This is the thought of the psalm. In God we may ever find an asylum, and he will supply all need according to his riches in glory by Christ Jesus.

The soloist utters the challenge of the first verse, and the reply is made in the positive sense of verse 2, and the negative of the remainder. It is needful to watch our walk, work and speech if we would dwell in the house of our God. There must be no insincerity, backbiting, or calumny on our lips; no failure in our plighted word; no extortionate dealing with our clients or customers. Our Yea must be Yea, and our Nay Nay. We must live as the sons of God in the midst of a crooked generation. Then the world may pass away as the shifting scenes of a theater, but they that do these things shall never be moved.

Our hearts exult in thy great welcome, O Father of love, in thyself as our home till these earthly scenes have passed away forever! We bless thee for room in thy heart, a seat at thy table, and a place in thy family. May we never go out, but abide in thee and with thee forever! In Christ's name.

Wednesday, 16th. Psalm 16.

"Michtam" is derived by some from a word meaning golden: and indeed the comparison will hold good not only for this psalm, but for 56-60. Others explain it as a secret, i.e., a song which leads into those deep things of God which are hidden from the wise and prudent, but revealed to babes.

The apostle Peter in his memorable Pentecost sermon quoted this psalm and said that David spoke these words of Christ as taught by the Spirit of God, and the apostle Paul refers to it in one of his great sermons, again expressly urging its divine authorship through David. In each case the golden value of the psalm is attested.

Bid your soul to claim Christ as your own, and to insist that nothing is really good that lies outside the sphere of his personality! As you approximate to him you are drawn insensibly into the communion of the saints and excellent of the earth. You will never be tempted to exchange your God for another, or wander beyond the frontier of your inheritance.

How vast the contrast between our conceptions of Jehovah and the libations of blood shed for Molech and Chemosh! But

may it not be asked whether love to him impels us to as great sacrifices as the fear of false deities impels their votaries?

Remember that if God is on your right you must be next the arm that carries his shield!

Do not fear the hour of death, nor the mysterious transition into the other life! Myriads have preceded you. You will meet Christ there, waiting to show you the path of life, and before you are well aware you will find yourself face to face.

Thou hast been gracious, O blessed Christ, in revealing to us the Father's love and teaching us to abide in him: and we entrust ourselves to thy love and care to bring us through the shadows of death to the land where thou, the Lamb, art the light, and where we shall rejoin the dear ones who have preceded us!

Thursday, 17th. Psalm 17.

Few of God's servants can pass through life without encountering misrepresentation, slander, and perhaps active persecution. In such experiences this psalm, like human footsteps recognized in the lone desert, is full of comfort. Others have gone this way before. Even of the Master himself they said that he was a winebibber, and the friend of sinners.

This prayer evidently dates from the Sauline persecutions. The royal palace rang with falsehoods, and courtiers sought to win the king's favor by the fresh fuel they piled on the fire of his jealousy. It was apparently on some pensive evening among the Judean fastnesses that David's hand elicited these minor chords from the harp, which was as indispensable as his sword.

In the earlier verses (1-5) he protests his integrity. From the accusations of man he appeals to the judgment bar of God. He says that his motives and actions are being tested in fire, but like pure gold they will give no evidence of alloy. Can we say as much as we review the past? Can we measure ourselves against the high standard of God's Word? It is only by the daily absorption of that Word that our ideals are kept pure and lofty, and that the divine power, which is unto salvation, can visit us. "By the word of thy lips we are kept from the paths of the destroyer!"

How safe we are when we fly to God (6-14)! He keeps us as the apple of his eye. The pupil is defended by eyelash, lid, brow, and the spontaneously uplifted hand (Zechariah 2. 6). As the eaglet is gathered under the mother's wing, so does God interpose on the behalf of his own. They seem to enjoy a charmed life. Trust, and don't be afraid!

In that last verse, what a strain of triumph! They are filled with this world; I have thee. They depend on the transient: I on the eternal. They have their homes and families: I have the assurance that at last I also shall be satisfied with the beatific vision. Yes, I shall see thee; yea more, I shall be transformed!

Amid all the misunderstandings and persecutions of this mortal life, O Saviour, we lift our hearts to thee! Grant us much of thy divine comfort, that we may be steadfast and unmovable, always abounding in forgiveness, faith, and hope, whilst we press towards the realization of thy eternal purpose!

Friday, 18th. Psalm 18.

Some day, when we stand on the shores of the sea of glass, we too shall record the past with the triumphant notes of this psalm. Oh, happy hour when we shall speak to God from the retrospect of our earth life, and in the day when he shall have delivered us from all our enemies, and especially from the hand of Satan! The 2nd and 49th verses are quoted in the New Testament as having been appropriated by our Lord. This encourages us to begin our final song of victory even in this mortal life. Why should we not, seeing that God is "always leading us in triumph in Christ"?

Verses 1-19. May we say, "I love thee"? It seems a far cry from where we stand, yet how many more reasons we have than David! Like him, let us review our past, and recall God's gracious dealings! We also have had our Red Sea and Sinai, our manna, the smitten rock, and deliverance from Amalek. Far up within the jeweled walls, and through the gates of pearl, our cry for help was heard, and succoring grace was sent. "Our cry came up unto him." Then he came "on the wings of the wind."

Verses 20-27. We cannot claim a wholly clean record: David only avowed it in regard to his dealings with public affairs. When it came to his personal experience we hear his heart's confession in Psalms 32 and 51. No, we all need to wash our robes white in the divine forgiveness offered in Christ. Not that our own ideals will shape our conceptions of God (25, 26)! What we are in dealings with our fellows will mirror and reflect our thoughts of God.

Verses 28-45. There is no mistake in our lives. God is perfect, and he will make ours the same. Walls and troops cannot thwart when we are on the line of his purpose. The ground may be slippery, but we shall not lose our footing. The battle may be fierce, but we shall win through. God's gentleness will stoop to our lowest need, and make us sure-footed in treacherous places, strong in battle, and gracious in spirit. Thus our life shall end, as this psalm does, in Hallelujahs, but all the credit will be God's.

Count the number of times when "Thou" occurs in these rapturous verses!

Our Father who art in heaven, it seems

to us sometimes as though we shall never win through the mighty forces of earth and hell by which we are threatened! Succor us by thy great might, make us able to endure and overcome, and help us that our own experiences may yield psalms of help in the experience of others! In Christ's name.

Saturday, 19th. Psalm 19.

Are there not three books here,—of nature, of revelation, and of our own lives? If we would understand it aright, we should read this psalm in the morning sunrise and the evening glow.

But how impossible it is to read nature's inner secrets unless we can say with Kepler, when he resolved the nebulæ, "I am rethinking the thoughts of the Creator." We find in nature, as Wordsworth did, a presence that disturbs us with the joy of elevated thoughts, a sense sublime of something far more deeply interfused, whose dwelling is the light of setting suns, and the round ocean, and the mind of man, a motion and a spirit that impels all thinking things, and rolls through all.

In nature there is the blue tapestry of heaven wrought on the looms of heaven. Suns and worlds in ceaseless motion bear witness in silence, but how eloquent! If "line" be chord, as some say, there is an anticipation of the music of the spheres; and when the sun comes forth radiant as a bridegroom and strong as an athlete to run his race, we cannot but think of Jesus, the Sun of righteousness, of whose light and heat none can be deprived, save by themselves. O Sun of righteousness, shine through our lives, eliciting color, fragrance, and fruit and stay not thy course till all mankind have felt the healing touch and heard the music of thy warm love!

There is the other book of revelation, referred to under six synonyms,—the law, testimony, statutes, commandments, fear, and judgment; and these elicit twelve qualities, like the twelve gates of the celestial city. Through any one of them we enter on the eternal life.

But the heart life is more difficult to control. There moral evil has crept in with its discords. Errors and presumptuous sins strive for mastery, and when they are admitted a jarring discord breaks the primal harmony. Yes, we need Jehovah! David repeats that sacred name seven times. But he who made the universe by his word, and inspired the Word by his Spirit, can only deal effectively with our errors by Calvary's agony and death. It has cost Christ more to redeem one soul than to create a universe!

O Infinite Saviour, how can we ever thank thee sufficiently that thou hast purchased us for thyself, and redeemed us, at the cost of thy priceless death! Teach us to love thy law!

Sunday, 20th. Psalm 20.

David was king as well as psalmist. We may suppose that such a case as that recorded in 2 Samuel 10 has arisen. This warlike expedition was not a matter of aggression and spoil. At any rate, we take it for granted that the blessing and deliverance of the Almighty may be reckoned upon.

The troops, before issuing forth, stand in glittering array for a religious service. It may be that a choir of priests and Levites chant the earlier verses, claiming the present help of Jehovah and asking that victory may attend them. The name of Jehovah is his character, and they could justly appeal to his alliance and present help. If he succored Jacob in the old time, surely he could not do less for his children. The soldiers respond in verse 5, and the king in verse 6. In verse 7 the final victory is visualized. The enemy's line is broken. They flee! The cry for the saving help of God's right hand has been answered, and the object of the campaign has been achieved.

The psalm is replete with suggestions for private meditation. Days of trouble, when God is in them, set us nearer his heart. When we have surrendered ourselves to God we can reckon on him to fulfil our hearts' desires. We triumph because of the victory of Calvary: see 5, margin. When we are united to Christ, the anointed Son of God, we can count on the saving strength of God's right hand. Though possessing no visible means of defence or help, we are more than conquerors. "Save, Lord!" is a cry to be repeated many times each day, and always our king will answer us.

Our minds revert to that great hour when the early church was preparing to face a world in arms. During the first century at least they went from strength to strength, though the battle-ground was littered by the bodies of the martyred saints. How mighty their prayer! How evident God's replies from his holy heaven! How manifest the saving strength of his right hand! But today it seems as though we can only just hold our ground, because too many churches and individuals are placing on "chariots and horses" the reliance which the early saints reserved for God. Oh that before the end of the present era we may once more learn the former secret of victory!

Teach us, O Lord, to pray the prayer which unites the resources of the living Christ with our poor human efforts, so that thy church may conquer the world, the flesh, and the power of hell! Breathe on us once again the Spirit of Pentecost, that once more the victories of the early church may be ours!

Monday, 21st. Psalm 21.

If the foregoing psalm commemorates the starting out of some great expedition, this

celebrates the return of the victorious hosts. They are companion pictures. The king is specially congratulated. His prayers have been answered. Another crown is added to those already won. Life and glory, honor and majesty, swell his triumphant train. But due confession is made that all these things accompanying the victory are due to the lovingkindness of the Most High.

Why cannot we believe in that lovingkindness more absolutely and continuously? On the Atlantic Ocean a ship was flying the signals of distress, and when inquiry was made by another vessel it was explained that the supply of fresh water was exhausted. Then this message came back: "You are in the mouth of the Amazon: dip it up!" So we are environed with heights and depths of the divine love, and if only we lived and walked habitually in touch with the Holy Spirit we should have the same victories that David had, but in the heavenlies, i.e., the spiritual sphere. Oh, when will the church and individuals realize that when we live in the Spirit, walk in the Spirit, and pray in the Spirit, we can ask what we will, and it will be done for us? The defect in the righteousness of the present day is that good men and women are content to live on the intellectual or mental level, instead of using the spiritual affinities which are above the soul.

May we not also apply this psalm in anticipation of the coming glory of our Saviour, when he shall have put down all rule and authority and power, and even destroyed that last enemy, death? He shall yet be crowned with honor and majesty. With his saints beside him, he will be most blessed for ever. All his enemies are doomed to perish. In the garden of Olivet his gentle "I am he" overthrew the soldiers of the capturing band: who, then, will be able to stand when he ascends the throne of the world? God has made him prince and Saviour, and he must reign.

Thou art the king of glory, O Christ! Thou art the everlasting Son of the Father! When thou hadst overcome the sharpness of death, thou didst open the kingdom of God, and didst destroy the power of death. Grant us to be remembered among thy saints, and may we do our share in winning the final victory!

Tuesday, 22nd. Psalm 22.

This is the psalm of the cross. Our Saviour is in every syllable. Indeed, it reads more like history than prophecy. The divine sufferer evidently repeated it to himself when on the cross, for it begins with "My God, my God, why hast thou forsaken me?" and it ends in the Hebrew, when translated literally, with "It is finished." It is a photograph of our Lord's saddest hours, the record of his dying words, the lachrymatory of his last tears, the memorial of his faith that saw Paradise beyond, and the blessedness of a redeemed world.

The Hebrew inscription is "The hind of the morning." The hind in Solomon's Song (2. 7) stands for one persecuted to death. The cruel persecutors are designated "bulls, lions, and dogs." But perhaps that reference to "the morning" suggests that the dark valley leads up to the sunlit peaks, on which the light is shining.

If it seem hard to understand how so complete a description of Calvary could have been communicated to the mind of the psalmist, it must be borne in mind that "the Lamb was slain before the foundation of the world." In his Pentecostal sermon Peter said that he was delivered up according to the foreknowledge of God, and in his epistle he reminds the scattered saints that his precious blood, as of a lamb without spot, was foreknown before the foundation of the world. The scene of Calvary was, therefore, the reflection in the time-sphere of an eternal fact in the history of the universe. As the waters of the river bear the explorer along the foot of a mountain range, he sees reflected in the water the range of mountains, which were there before he was born and will remain after he has passed. So the psalmist had a foreview of Calvary.

Lord Jesus, may we not shirk thy cross, since only so can we attain to thy glory! May our self-life be affixed to the tree of Calvary, that the full blossom and fruitage of thy resurrection may become a daily experience! Having shared thy cross we know that we shall share thy crown.

Wednesday, 23rd. Psalm 23.

The spirit of rest and peace breathes through this exquisite psalm. It is the favorite with children, but the oldest and holiest know that it touches an experience which, however far or quickly they pursue it, is always beckoning them on. There is no fear, no strife, no denunciation of the wicked, no effort at self-vindication. The waters that may have fretted and chafed in their earlier course flow quietly and placidly through the rich pastures and beneath the outstretched arms of the grateful trees. The sheep are lying quietly. If for a moment the thought of the dark valley suggests itself, it is instantly dismissed by the thought that the shepherd will be there, with his rod to drive back any wild beast and with his crooked staff to extricate from the pit.

Jehovah is represented, first, as the shepherd. He gives us time to repose and feed in the pastures of tender grass and beside the waters of rest. When our strength is restored he leads along paths that are sometimes paved with sharp points which cut

our feet, but they are right paths, and they need to be trodden. Where he leads, surely we may dare to follow, even into the valley of death. In the dark we exchange "He" for "Thou."

Jehovah is also represented as the host. Every day the table is spread with food for body and soul, but we need the appetite and the confidence to enjoy his provisions, since the table is surrounded by enemies, ready to descend on us, as the wolf on a flock of sheep.

Let us ever seek, as we step out into the day's engagements, interests and appeals, a fresh anointing of the Holy Spirit, and a fresh filling of the cup of his love, even to the brim! It is imperative each day to receive that fresh anointing, and to drink again out of the chalice filled with his constraining love. The two are one. The anointing Spirit reveals the love that will never let us go. We are being convoyed to the Father's home of many mansions. Before us the shepherd, and behind the angels known as Goodness and Mercy.

We need not fear the past,—it is forgiven. We must not linger on the present,—this is not our rest. Nothing can really satisfy but home!

Great Shepherd, who didst purchase thy flock at so great cost, who callest us by name, and hast so often met for us difficulties we could not surmount and enemies we could not vanquish, we trust thee to bring us home, for the night is darkening, and the stars are looking down!

Thursday, 24th. Psalm 24.

If Psalms 22 and 23 tell of the cross and the crook respectively, the theme here is the crown. We behold our Saviour crowned with glory and honor!

In the Hebrew title we are told that this was David's composition for the first day of the week. It was evidently sung upon that day in Hebrew worship, and it is specially appropriate for ourselves also, as supplying the noble language which extols the glory of Emmanuel, who, when he had overcome the sharpness of death, opened the kingdom of heaven to all believers.

The original purpose probably connected it with the removal of the ark from the house of Obed-edom to Mount Sion (2 Samuel 6 and 1 Chronicles 15. 2-27). The two first verses were sung by the entire festal crowd, the third by a single voice, the fourth and fifth by the choir, and the sixth by all. Then follows the sublime challenge of the approaching host, answered by the groups within the gates; and the answer is given by the vast chorus of voices as they proclaim the royal progress, and demand admittance for their glorious king.

Surely it was a right instinct that led Handel to employ this magnificent ode for the resurrection and ascension of our Saviour. And is there not a sense in which we may enter into union with Christ in his glory? Why should we not, in spirit, live with the risen and ascended Saviour within those doors of light and song? Why should we not ascend the hill of the Lord, and stand in his holy place? Why should we not be among those who seek and see his face? It would transfigure our lives! Or why should we not reverse the conception, and think of Christ Jesus our Lord, the king, strong and mighty, as having entered our hearts to reign there? When tempted in ways that our dearest hardly suspect, when the enemy endeavors to hold us in sullenness and obstinate pride, the simple thought that Christ holds his court in the inner compartment of the soul will give us something more than stolid endurance. What, it may well be asked, can so soon check the hasty thought, soothe the unquiet passion, and put the music of patience, purity and spiritual power into the soul, as the look and presence of that pure and glorious being who is willing to rule in the inner throne room?

From the buoyancy of youth to the stealthy approach of death, seek the conviction of that presence in the throne room of your heart! "I live," said Paul, "yet not I, but Christ liveth in me."

O Saviour, enter and reign! Subdue, and then exalt us! Deliver us from within, then a new sacredness will mingle with our daily task, a new tenderness will be infused into our love, and visions of light and love will give rest for weariness, make rough places smooth, and fringe dark clouds with bright hope!

Friday, 25th. Psalm 25.

The jewel verse in this priceless psalm is 14, where the secret of the Lord is rendered in the margin "counsel, or friendship." It is much to receive God's guidance in all the problems and perplexities of life's maze, but best of all to experience what Abraham and Moses enjoyed,—his friendship!

David's plight when he uttered those petitions was precarious. Enemies tracked his steps, darkness overhung his soul, the memory of past sin haunted him, nets were spread for his feet, loneliness isolated him from human help. The troubles of his heart were enlarged.

He betook himself to prayer. Three times he asks that he may not be ashamed (2, 3, 20). Three times he prays to be taught (4, 5, 8). Three times he cries "Remember" (6, 7). But after all, do not these varied circumstances and emotions make our friendship with God, or God's with us, the more necessary? The sense of dependence, it has been truly said, constitutes the essence of religion. When we are perfectly self-

possessed and self-sufficing, equal to the tasks, temptations and demands of daily duty, we fail to experience what God can be or do. It is when we are out of harmony with our environment, when we dread the future, when we are like a land-bird driven out to sea, with clouds above and tumultuous waters below, when we are sharply criticized or hopelessly misunderstood,—it is then that God's presence and help become a necessity. Then it is that we turn our eyes ever toward the Lord, and ask him to look on our desolation and affliction. "The troubles of my heart are enlarged: O bring thou me out of my distresses!"

Our Saviour said: "I have meat to eat that ye know not of." May we not all enter into the profound significance of those words? What made him so calm and strong, so clear in his vision, so helpful to all the crowds? Was not this the result of that perpetual fellowship with the Father that expanded during the lonely mountain vigils, and was never broken even when the wild waves of human passion surged against him? Let us follow him thus! Let the secret of the Lord's fellowship be ever ours! Let there be a deepening and innerness in our religion!

We thank thee, O our Lord, that thou hast made it possible to have fellowship with God: but do this also for us, we humbly beseech thee, that it shall become increasingly our personal experience, supplying the corrective for all the ills of this mortal life and constituting a pledge and foretaste of eternal blessedness!

Saturday, 26th. Psalm 26.

We are all conscious of a bias sinward. This seems part of our inheritance from the generations that have preceded us. We are justified, therefore, in confessing that we have not done what we ought, and have done what we ought not. But side by side with this there is the sense of having, so far as we could, walked in our integrity and innocency (1, 6, 11). We can justly claim not to have chosen vain persons or evil-doers as our companions, or taken pleasure in deeds of shame. We do not pride ourselves upon our superiority to others. It is all of the grace of God, but it is a humble joy to have been kept from the paths of the destroyer.

But be it remembered that the moral code, high as it is, is not the supreme code for human life! We may, like the young ruler, keep all the commandments, even to the point of eliciting, as in his case, the approving smile of the good and holy, and yet there is something beyond. The humility and simplicity of a child, who does not realize that it is sweet and beautiful; the shining light begotten on the face of a Moses, who wist it not; the combination of the moral soul with the spirit of faith and love, as when the holiest and the holy became one apartment when Jesus died and the veil was rent in twain from top to bottom,—this is the character of the child of God.

Probably there is nothing that more requires to be insisted upon by all preachers and teachers in the present day than this. There is a righteousness of a strong, pure nature, such as a John the Baptist manifested, but there is beyond this the life of perfect childlikeness, which only reveals its strength when suddenly it is called to surrender its own life in order to save others. The element of sacrifice, of blood-shedding, of heart-break to the measure of Gethsemane and Calvary, that is the highest product to which our human nature can give birth. We rejoice in the high standard of a Socrates, but we aspire to that of a Paul or John. Noble as the psalmist's conception is, Christ has revealed something beyond.

We thank thee, Lord, that we have been kept from the vices that defile soul and body, and that we have walked in truth and rightness; but grant to us grace that we may follow in the steps of thy cross and passion, and inherit that holy unity of soul and spirit which thou hast opened to faith and art waiting to bestow by thy Spirit!

Sunday, 27th. Psalm 27.

David was probably in exile when he indited this psalm. Unscrupulous men were on his track, and a hostile nation seemed to bar his return to the Tent which he had erected on Mount Sion as the symbol of his fellowship with God. The one thing that he now desired beyond words was not so much his throne as the house of God where he had so often beheld the beauty of the Lord, and inquired. Probably he was only groping his way to the full realization of the divine presence as being independent of places built by human hands, and had yet to learn that neither in Jerusalem, nor in Samaria, but in the spirit, God is to be found. The one thing, therefore, that he desired was not his throne, but to revisit the sanctuary of Jehovah.

How many-sided is the divine nature! God is light for our darkness, as when blindness overtook Milton; salvation for our sinfulness and besetting sins; strength for every task, however impossible it may appear. He only waits to give liberally, without one word of upbraiding, to those who have learnt to draw on his resources. The trusting soul can thus dwell evermore in the secret of his pavilion and the covert of his tent. There is no reason why the busiest of God's children should not dwell in the house of the Lord during the whole span of human life. We are not always thinking of our earthly dwellings, though always

conscious of living in them. So with God,—even when we are not thinking of him we may be abiding in him. Wilful sin is the one cause of exchanging the Father's house for the far country.

This triumphant note suddenly changes at verse 7 into a tone of sadness, as though a cloud had passed over the singer's soul. How true to life are these transitions! What a comfort to remember that our experiences do not alter our standing! Sometimes God seems to hide his face only to elicit an expression of faith which otherwise we might never have dared to adopt (Mark 7. 28).

Gracious heavenly Father, thou canst not cast off or forsake thy child! Teach and lead through these dark hours when false witnesses accuse and bitter foes breathe out cruelty! Let us see once more thy goodness and deliverance! Therefore will we take courage, and await thy interference on our behalf. In Christ's name.

Monday, 28th. Psalm 28.

God's silences! Sometimes it is the only method of leading us,—as the woman of Canaan was led,—to claim what we had never dared to claim, and to press into rooms which we had never expected to enter. If God is not to be found in the first antechamber of prayer, go forward to the next, and even to the next, each more superbly furnished than the preceding, until you stand within the antechamber of the eternal throne! God's silence is not refusal, but an invitation to advance. None that wait on him shall be ashamed: there is no other way of answering the yearnings of the heart after the knowledge and consciousness of God.

In verse 6 to the end the soul has made the great discovery of God. It has suddenly come out under the open sky. It is thus that prayer clears itself in its utterance, and changes its note to praise. There are two natures in us. There is that which we have in common with all mankind, weak and fallible, given to impulse and disappointment, aspiring after God, and soon flagging and dropping to the ground. But there is another nature, inbreathed by God's own Spirit, akin to his own nature, begotten by himself, which presses through discouragements and non-answering silence till the spirit rejoices in God. Thus it was with the psalmist when he broke out into "Blessed be the Lord, for he hath heard! The Lord is my strength and my shield, etc."

The consciousness of our own unworthiness and insignificance may be likened to the down-pull of gravitation on the body of the bird in flight, whether of a swallow or an eagle; but the consciousness, wrought in us by the Spirit of God, is like the stroke of the bird's wing on the elastic air, which carries it up and on. The law of the Spirit of life which is in Christ Jesus makes us free from the law of sin and of death.

How shall we thank thee enough, O heavenly Father, that thou art ever drawing us nearer to thyself! As we review the hours when thou didst appear deaf and silent, we begin to understand the love and wisdom which prompted what we were inclined to misjudge.

Tuesday, 29th. Psalm 29.

We have here a perfect specimen of Hebrew poetry, giving a magnificent description of a thunderstorm marching from the mountain ranges of the North to Jerusalem in the South.

The prelude (1, 2) is addressed to the firstborn sons of light, who stand far removed from the tumult that rends the earth and sky. Heaven is here compared to a temple, in which the angels are regarded as priests, clad in holy vestments (margin), and worshiping before the eternal throne.

We hear, first, the distant murmur of the thunder, low and distant. The many waters may refer to the Mediterranean, from which the storm arose. Coming nearer, the tempest breaks on Lebanon and Sirion,—the Sidonian name for Hermon,—the cedars of which sway to and fro before the wild fury of the storm. Each peal of thunder is preceded by the zig-zag of the forked lightning. "It cleaveth the flames of fire!" The track of the storm is southwards to the desert of Kadesh and the rock-hewn cities of Petra. The beasts in their fastnesses tremble with terror. The forests are stripped of their leafy dress, and their floor or ground is made bare. Even the Temple trembles beneath the vehemence of nature, but every whit of it—the gold and brass, stones and veils, the priests at the altar, and the worshipers sheltering in the courts, —cries "Glory!"

Would to God that the judgments of God which sweep across human history created the same holy awe! But it needs an heroic faith to look beyond the thunder clouds of judgment and wrath and behold the Lamb of God guiding us through the last great storms to the birth of the new heavens and the new earth, in which shall dwell righteousness. For this the whole creation groans and travails in birth; and not nature only, but we also, who have received the first-fruits of the Spirit.

God's supremacy is the subject of the closing words. The clouds hide his throne or chariot, but he is in the heart of the storm. They are as dust raised by his swift passage, but when he has passed a trail of light which irradiates the world glistens with exquisite loveliness.

The psalm begins with "glory to God in

the highest," and ends with "peace on earth."

Help us to trust thee, heavenly Father, when the storm clouds gather and sweep across the world! When men's hearts faint with fear as they behold the things that are coming upon the world, may we lift up our hearts and rejoice because we know that redemption is drawing nigh!

Wednesday, 30th. Psalm 30.

Apparently the psalmist had been laid low by a dangerous illness. In the old Hebrew phrasing, his soul had drawn near to Sheol, and it seemed as though he would descend into the pit of the unknown abyss which was thought to receive the souls of the departed. Under such circumstances he had cried unto the Lord, as Hezekiah did in after days, "Shall the dust praise thee, shall it declare thy truth?" In answer to his earnest prayer the shadow had gone back on life's dial. His mourning had been changed to dancing, and instead of the sackcloth he had become girded with gladness. How then could his glory, i.e., his soul, keep silent? Thanks were welling up for which no words were adequate.

We have no definite assurance that God will answer our prayers for the prolongation of our lives, and it is wise on our part to leave the responsibility with him. He knows best when the race is run or the work which he commissioned us to fulfil is ended. But Romans 8. 11 suggests that the Spirit of God, who inhabits the body as a temple, may put forth his quickening power to arrest the progress of disease, when claimed by our faith. No one can lay down an absolutely hard and fast rule on this matter, but as we pray we become aware whether or not we are in the current of God's will. In some cases we may have faith to be healed; in others God says No. Who would find fault if from the outhouse where one had served, as Joseph in the prison, one were suddenly summoned to the throne room?

Note the beautiful reference to the substitution of joy for weeping! As the night falls a somber guest asks shelter in the home of our life. We cannot well refuse the request, as the storm clouds are gathering thickly, and no star or moon appears. But to our regret we find that we are entertaining a fountain of tears,—Weeping! The night passes sadly, but in the morning there is a shout of joy at our garden gate. Joy has come with the dawn, and means to stay; and Weeping escapes at the back, and creeps down the forest glade. She lodged only for the night: Joy becomes one of the home circle.

We thank thee, heavenly Father, that though thou mayest cause grief as part of our discipline, or as the just penalty of our sin, yet thou rejoicest in mercy, and crownest our lives with thy goodness! We will extol thee, for thou hast raised us from the grave of sin and despair, and made us sit in the heavenly places in Christ Jesus our Lord!

Thursday, 31st. Psalm 31.

The fact that verse 5 was quoted by our Lord as he died makes the psalm peculiarly precious.

Evidently the psalmist was passing through difficulties. A net had been laid to entrap his footsteps. His soul was entangled in a maze of deceit and hatred. His life was spent with sorrow, and his years with sighing. Former friends and helpers stood aloof, and it seemed as if the slender thread of his life were nearly worn through. Thus he betook himself to God, and gleams of light began to penetrate the dense shadows that overhung him. God had seen! God knew! God had anticipated his need by laying up stores of goodness, which awaited his claiming! Probably he would never have known of their existence, or made use of them, had he not been so hard pressed.

What comfort there is here for us all! Dare to believe, and say with David, "How great is thy goodness, which thou hast laid up for them that fear thee, and trust in thee, before the sons of men"! All along the steps of the Arctic explorer who follows in the trail of some great previous expedition, there are cairns, stored with provisions and other necessaries. So with our lives! God has anticipated our needs in the forecast of our pilgrimage between the cradle and the grave, and has made provision for the different varieties of that experience. Probably the trials and temptations, the sorrows and perplexities of life have been provided for long before they assail us. Many ignore those preparations, and struggle on, relying on their own endeavors and plans. Happy indeed are they who have learnt to avail themselves of the divine and thoughtful forecast! Do not look down, but up! Do not run hither and thither, crying, "Who will shew me any good?" Do not agonize before God, as though you had to compel his attention! When Hagar thought her son would die, God showed her a fountain of water, to which her tears had blinded her. Eye hath not seen, nor ear heard, nor the heart of man conceived, what God has prepared for those that love him; but God is prepared to show us his marvelous loving-kindness. Be strong, therefore, and let your heart take courage!

O Father God, to thee we come amid the troubles and difficulties through which we are passing! Give us faith to believe, eyes to perceive, and hands to avail ourselves of thy loving and wise provisions, stored for us in Christ Jesus! In his name.